The Living Church

A Weekly Record of its News its Work and its Thought

Vol. XVI. No. 2 | Chicago, Saturday, April 8, 1893 | Whole No. 751

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Calendar

April

1.	EASTER EVEN	Violet; White at Evensong.
2.	EASTER DAY	White.
3.	MONDAY IN EASTER	White.
4.	TUESDAY IN EASTER	White.
9.	1st Sunday (Low)after Easter	White.
16.	2nd Sunday after Easter	White
23.	3rd Sunday after Easter	White.
25.	ST. MARK'S, Evangelist	Red.
30.	4th Sunday after Easter	White

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Rev. A. L. WILLIAMS, rector Christ church, Woodlawn Park, Chicago.
Mr. J. L. HOUGHTELING, Mr. W. R. STIRLING, Mr. J. R. LOCKE, } Of the Council B. of St. A.

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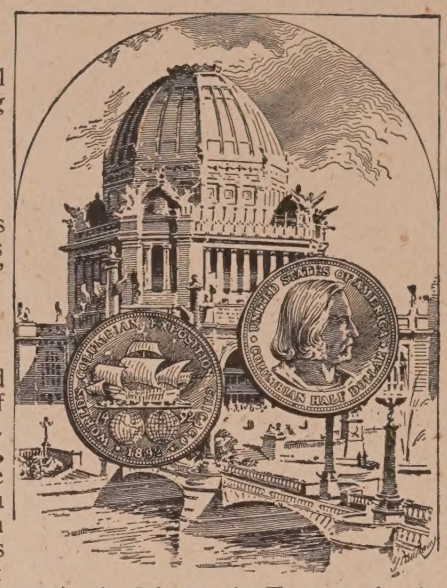
THE WORLD'S FAIR WILL BE CLOSED ON SUNDAY.

This puts the Seal of God upon the great enterprise and Christians will support it. May 1st is almost upon us. The great portals will soon swing open and millions will be pressing for admittance.



A WORD IN SEASON

Among the coming throngs that will crowd Chicago, a visitor, who is ignorant of its streets, car-lines and hotels will be quite bewildered. If not as "*a lamb among wolves*," he will indeed be "*a sheep without a shepherd.*" There is an urgent call therefore, for

A Central Bureau for Christian People

Where one may go direct from the train and secure **trustworthy** and **unbiased information** concerning rooms, board, carlines, objects of interest, and a thousand and one things which visiting strangers desire to know. **The Central Headquarters** in Chicago, for Christians of **all sects,** is the beautiful **TEMPLE** where the Woman's Christian Temperance Union, and *The Ram's Horn* have quarters. This building is within a moments reach of every principal car-line in the city, and is accessible from every depot. It is in the heart of Chicago. Since **The Ram's Horn** is the only *non-sectarian* religious weekly in the city, it seemed natural that it should be the one to throw open its rooms in the **Woman's Temple** for the entertainment of the Christian public—from every sect—who plan to visit the Great Fair. On arriving in Chicago, therefore, ask immediately for **The WOMAN'S TEMPLE**—anybody can tell you. Come directly here and ask for the offices of **The Ram's Horn.** On one slight condition, named below, that enterprising paper will be your host and guide in the following particulars:

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1. *You may have your mail sent in care of THE RAM'S HORN.*
   This will be a great privilege to those who, on leaving home, are uncertain where they are to stay in Chicago.
2. *THE RAM'S HORN will give you a card of introduction to one of ten or twenty good hotels, which will guarantee you fair treatment and reasonable charges.*
   This will be an invaluable service to strangers, since hundreds of cheap structures are now being erected for the entertainment of World's Fair visitors. They are **TINDER BOXES** and should be avoided.
3. *THE RAM'S HORN will also give a card of introduction to reliable tradesmen and professional men who are held in Chicago to be most TRUSTWORTHY.*
   This service will be esteemed highly by those who intend, while in Chicago, to make purchases in any line or to consult professional advice.
4. *Best of all THE RAM'S HORN will send you ABSOLUTELY FREE a directory, which (besides containing a map of Chicago, and much valuable information about the city, hotels, parks, car lines, ect.,) will also give a list of about*

1,000 ROOMS IN PRIVATE HOUSES

Which may be rented by respectable people during all or part of the World's Fair period. This will be a glad boon to Christain people everywhere—especially those whose limited circumstances do not allow them to go to the high priced hotels, or who are afraid to trust themselves to the cheap structures which have lately been built. These **PRIVATE ROOMS,** however, are (almost without exception) in Christian homes, belonging to people in great part who read *The Ram's Horn.* Exact information regarding location, description and rates will be furnished by *The Ram's Horn,* Correspondence with reference to engaging rooms will be carried on between the parties directly interested.

This will prove **HAPPY TIDINGS** to those who desire to see the Great Fair but who stagger at the thought of landing as a stranger (at night, perhaps) in a city of one and a half million inhabitants.

To all such, the above privileges can scarcely be over-estimated, and it will seem almost a paradox when you are told that they will **NOT COST YOU ONE PENNY.** Of course, they will cost **THE RAM'S HORN** a great deal, and, of course, we must enforce some easy but practical condition in order to escape imposition from the unworthy. We infer that only **RESPECTABLE** people would care to read a religious paper, so we will only require that your name be among *Ram's Horn* subscribers, and in order to make the condition still more easy the paper will be sent you **FROM NOW TILL JANUARY, 1894, FOR ONLY $1.00.**

What is The Ram's Horn?

It is a religious paper for everybody; for busy people especially; for you in particular.
It is for religion, as against religions. Not for sect, but for souls.
It has no church news, but tells *all about how to get to heaven.*
It has a good deal of sunshine, cheer and reverence.
It has often whole sermons in a sentence.
It has **FRIENDS.** For instance:

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D. L. Moody.

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Frances E. Willard.

Cut out this blank (or copy it exactly) and send to us **AT ONCE** with $1.00 enclosed. You will get **THE RAM'S HORN** for almost a year and a certificate securing you all privileges in the World's Fair Bureau as above described.

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WOMAN'S TEMPLE,
CHICAGO.

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Blasts From the Ram's Horn

Every lie has a truth on its track.

Battles are thoughts insisted upon.

Virtue is always paying dividends.

Little thinkers are apt to be big talkers.

To lead a child is to command an army.

The burdens we borrow are the hardest to bear.

In preaching, aim at results in the present tense.

The memory of a blessing is itself a blessing.

Christ preached His own life and lived His own sermon.

The cloven foot is often concealed in patent leather.

Truth has no Sunday clothes and never wears whiskers.

Give one sin the right of way and it will wreck the universe.

It is not the biggest pipes in the organ that are used the most.

The angels are God's servants, but redeemed men are His sons.

The prodigal had to come to himself before he came to his father.

Birds of the brightest plumage do not make the best pot-pie.

The only way to plough a straight furrow is to stop looking back.

No one has a right view of Christ, who holds light views of sin.

If the yoke of Christ is not easy, you are wearing it with a stiff neck.

Some ministers spoil the bread of life with butter of their own make.

The heavens declare the glory of God, but they cannot utter a single word about His mercy.

God's way for reaching the masses is to tell them that you love them.

Man writes his thoughts in words, God writes His in events.

A good many sermons are aimed too high to hit anything on earth.

If you are willing to be nobody on earth, you may be somebody in heaven.

Some churches are dark because some people want to do all the shining.

The men who are against excitement in religion, want more of it in politics.

OF INTEREST TO WORLD'S FAIR VISITORS

A good deal has been said about the World's Fair, and about the difficulties which visitors will meet in getting safe lodgings and in escaping hordes of impostors and confidence men which infest a great city at such gala times. Even a few days ago the morning dispatches told of the collapse of a new building which was being rushed to completion in order to accommodate World's Fair guests. Just when occurrences like this threaten to greatly diminish the attendance at the Fair, an enterprising religious journal steps forward and solves the problem. *The Ram's Horn,* Chicago's only *non-sectarian* religious weekly, having rooms in the new Temperance Temple, is to throw them open for the entertainment of the Christian public in attendance at the Fair. Strangers may have their mail sent in care of *The Ram's Horn.* They will be given a card of introduction, which will secure for them comfortable quarters at reasonable rates at some good hotel. They will also be given a list of about 1,000 rooms in private homes of Christian families, a great part of whom are readers of *The Ram's Horn* in Chicago. This valuable service will be rendered absolutely free, the only condition being that you send $1.00 to *The Ram's Horn,* Woman's Temple, Chicago, as a trial subscription to Jan., 1894.

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The Living Church

Saturday, April 8, 1893

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C. W. Leffingwell, Editor and Proprietor.

Publication Office, 162 Washington st., Chicago.

News and Notes

It will be a satisfaction to many of our readers to know that the remains of the martyred Bishop Hannington have been discovered at Usoga, and by permission of the chief, have been removed and carried into the country which he twice tried to enter. The Bishop's remains will be laid in the cathedral church of Uganda.

A contemporary speaks of a "Reformed cemetery!" What next? We can imagine a reformation of burial customs, but how do they reform the cemeteries? "Reformed minister," we can understand; but "Reformed cemeteries," what are they? Our good friend, *Reformed Church Messenger*, knows about it. "Reform" is a great idea, if it will apply even to cemeteries!

Deaths from exposure at the recent inauguration of the President, are reported. Many more that are never reported will occur. Why not change the time of making presidents? Is it desirable, or patriotic, or human, or civilized, to sacrifice a half hundred lives to get a new president into office? If the proposition were made to kill a score or two of men and women on the spot, "butchered to make a Roman holiday," it would be received with horror.

Easter Day, for several years past, has been very generally celebrated in churches of all denominations. Some of the forms and services, it is true, have not been in accordance with "Catholic usage," but nevertheless we are glad to note the spirit of the observance and the obliterating of one of the dividing lines which Puritans laid down. That a Methodist church in one of our Western cities could have the "unveiling of the cross" on Easter Day, with a "programme interspersed with beautiful Easter music," without raising a tempest in the anti-ritualistic tea-pot, is something that would scarcely have been believed even ten years ago.

We noted, recently, that many congregations not of our Communion were making Lent the occasion of special religious services and works for church and charity. Many Good Friday services were held last week, and it is evident that the day is coming to be regarded, very generally, as the most sacred and solemn day of the year. It is all the more to be regretted that here and there has occurred what seemed almost wanton disregard of the day, or at least of the feelings of those who devoutly observe it. The very same M.E. church which unveiled the cross on Easter Day, advertised the following service for Good Friday evening:

For a chicken pie supper go to the First M. E. church this evening from 6 to 8 o'clock. Ice cream and cake will also be served and a fine musical programme will be given. Every one invited.

A memorandum, signed by Bishop Hare of the American Church, and Bishop Edward Bickersteth of the Church of England, with regard to the Church in Japan, has been published. The Bishops say that they are of opinion that "it is better that the Church should be presented to the Japanese in its composite form, as exhibited in its English and American branches, than in the specific form in which it would be represented by either branch alone. Neither Church will be adequately exhibited unless, as at present, its organization has been completed by the presence of a bishop. Hence we regard the presence in Japan of a bishop of each Church as highly desirable. Further, each of such bishops can obtain recruits from his own country most readily, and supervise them most acceptably and efficiently; and both bishops can together secure more missionaries than either could obtain alone. Moreover, the different questions which require solution in introducing and developing the Church among an Asiatic people in the state of intense activity of thought and rapidity of action which mark the Japanese, can best be met in the councils of bishops representing both the English and American type of social, political, and ecclesiastical life. We regard the work of such bishops as provisional."

Preparations are making to unveil the monument to John James Audubon, the great naturalist, in Trinity Cemetery, New York, on April 26th. The monument is in the form of a runic cross, and will be placed over the naturalist's grave. The pedestal will be of granite and the shaft of North River blue-stone. At the base will be a portrait of Audubon carved in the stone, with his name inscribed below. In the runic tracery of the cross will appear in low relief, figures of animals and birds, with the national eagle at the centre of the cross pieces. A circle encloses the limbs of the cross which are short and at a considerable elevation from the ground. The funds for this structure were raised through the efforts of a commitee of the New York Academy of Sciences, in co-operation with committees named by other scientific organizations. The sculptor and builder is Mr. Robert C. Fisher. Several members of the Audubon family will be present at the unveiling of the monument, which will be formally presented by representatives of the Corporation of Trinity church. This ceremony will take place in the morning. It is proposed in the evening to hold a public meeting at the Museum of National History, at which a number of scientists from many parts of the United States will be present. The principal address will be made by Mr. Daniel G. Elliot, ex-president of the American Ornithological Union. More than 3,000 invitations have been issued for the occasion.

The University Settlement Society is endeavoring to interest university men in the work which the society has undertaken, and engage their hearty co-operation. Dr. Coit, who is in charge of the college settlement known as the Neighborhood Guild, is a graduate of Amherst, was connected with Toynbee Hall and like institutions of the Church of England, and came here to make this guild like the London organizations. The purpose of the society is to educate the masses, but other reforms are intended as well—public baths, laundries, and lavatories, parks, co-operative stores, and public kitchens, also a people's palace with pool and billiard rooms, bowling alleys, library, etc. Dr. Coit is enthusiastic in the work, and spoke to a crowded meeting recently at the home of Dr. Richard Watson Gilder, editor of *The Century Magazine*, on the aims and needs of the society. On that occasion ex-Secretary Chas. E. Fairchild presided. At another meeting at the Guild house, the speakers were Prof. Richard Mayo Smith of Columbia College, and Messrs. Lester W. Clark and R. R. Bowker. Among the graduates present were representatives of Yale, Harvard, the University of Pennsylvania, Amherst, Trinity, and Columbia. Measures were taken to improve the sources of revenue, which consist now of the dues of members, voluntary contributions, and the small fees of beneficiaries.

The Welsh Suspensory Bill looking towards the disestablishment and disendowment of the Church in Wales, appears to be raising a storm. Letters and manifestos have been issued by the Bishops of Bangor, St. David's, St. Asaph's, Chichester, and others, the first-named styling the bill "an iniquitous measure". Indignation meetings are numerous, and vigorous efforts are making to secure signatures to petitions against the passage of the bill. Lord Halifax of the English Church Union has issued a circular letter to all the branches of the Union urging them to organize meetings to protest against the "robbery of the Church in Wales", and to take all advisable steps towards a united resistance to "so great a wrong." At a meeting of the Church Defence Association, it was resolved to plan for a public meeting in London at the earliest possible moment, at which delegates from every diocese will be invited to be present. The association pledges itself "to use every exertion to defeat the present attack levelled against the four Welsh dioceses in the Province of Canterbury." A Lay Manifesto signed by the Duke of Westminster, Lord Nelson, Earl Powis, Earl Selborne, and other distinguished men, has been addressed "to all members of the Church of England and other lovers of justice among our countrymen," urging resistance to the proposed measure, while as an official protest the Archbishop of Canterbury with the concurrence of the Primate of York, proposes a meeting of the convocations of Canterbury and York, (for the first time since 1562, when the thirty-nine Articles were ratified), with the Houses of Laymen and ten elected Churchwardens for each of the eighty-nine archdeaconries of England and Wales, such meeting to be preceded by a solemn service in St. Paul's cathedral.

The rector of St. George's, New York, seems to be nothing daunted by the avalanche of scornful criticism with which press and people have overwhelmed his extraordinary scheme of "Church saloons." Dr. Rainsford has the courage of his convictions, and we admire him for that; but we must confess that such expressions of opinion on this subject as are attributed to him by reporters of his speeches and "interviews" are astounding. It is hard to get at the exact truth by newspaper reports, but if we understand the proposition, it is that saloons for the sale of wine and beer be "run" by church organizations all over the city, something as coffee houses are maintained in some quarters. They are to be in the hands "of the best citizens," inasmuch as the business "is fraught with certain dangers to the community." Yes, dangers in comparison with which the manufacture of nitro-glycerine and percussion powder is child's play. Nothing is clearer than this, that for a great multitude of men, "moderate drinking" is not only sinful, but a deadly peril; that the liquor trade, as represented in the city saloon, is a perilous, demoralizing, and pestiferous thing; that no Christian man can engage in such a traffic without degradation and complicity in the wretchedness and evil growing out of it; and that prohibition, or license, or some legal restraint, ought to be demanded by every citizen, whether Christian, Jew, or infidel, for the simple reason that this traffic is dangerous, degrading, wasteful, and opposed to the public welfare.

Ohio

Wm. Andrew Leonard, D. D., Bishop

The Bishop's visitations on the Feast of the Annunciation and Palm Sunday in Toledo were attended by the usual crowds, and 100 were confirmed. Of these there were in Trinity 49, Grace 23, Calvary 18, St. Paul's 10. St. Mark's parish is still vacant, owing to the resignation of the Rev. Ephraim Watts. Mr. Watts is officiating in Columbus, and St. Mark's services are being conducted by the Rev. Mr. Dickinson of the diocese of Michigan. St. Paul's church is also vacant, and the services are conducted by Mr. F. B. Swayne of Trinity parish.

The Rev. J. H. Parsons is now rector of St. John's parish, and the work there is reviving. The Rev. J. G. Sage, late rector of St. Paul's, is assistant at Trinity.

Missouri

Daniel S. Tuttle, D.D., Bishop

BISHOP'S APPOINTMENTS

APRIL

9. St. Louis: a. m., Holy Communion; evening, St. Stephen's.
11. Afton. 13. Poplar Bluff.
14. Dexter.
16. a. m., St. John's, St. Louis; evening, Ferguson.
19. Mammoth Spring, Ark.
20. Thayer.
23. St. Louis: a. m., St. Paul's; evening, St. Chrysostom's.
27. Vandalia. 28. Liberty church.
30. St. Louis: a. m., Ascension; evening, Holy Innocents.

MAY

7. a. m., Redeemer, St. Louis; evening, Jenning's Station.
14. a. m., Cathedral, "Flower Sermon;" evening, Good Shepherd.
21. Kirkwood.
23. St. George's, St. Louis, Annual Diocesan Convention.
28. p. m., St. Louis, Missionary Host.

ST. LOUIS.—The Bishop preached at the cathedral on Palm Sunday morning and confirmed 48 persons. He preached at Grace church at night confirming 26 persons.

The Rev. Jno. A. Dooris, the newly appointed assistant at Grace church, has been holding services once a week during Lent at the residence of a Churchman about two miles north of Grace church, in a neighborhood where there are many English Churchmen who are not able to reach Grace church.

During Lent daily services have been held at a room in the Chamber of Commerce. The services began promptly at 12:05 and ended as promptly at 12:30. They have been kept up by the various clergy of the city, and have been well attended by business men. A few collects, a hymn, the reading of a few Scripture verses, comment thereon with a practical application, another hymn, and closing prayers, have constituted the service. A large white cross on a purple dossel before which stood a lectern, constituted all the churchly furnishings, but nothing was lacking of the Church spirit. These services were under the auspices of the Brotherhood of St. Andrew.

Stainer's "Crucifixion" was rendered by the choir of the cathedral on Good Friday night.

Maryland

William Paret. D. D., LL. D., Bishop

BALTIMORE.—On Sunday, March 19th, the Bishop administered the rite of Confirmation at St. Paul's in the morning to 39 persons, at the church of the Atonement, in the afternoon, to 30, and at Christ church in the evening, to 32.

Emmanuel church has accepted from the Wade estate the bequest of Mrs. Anna E. Wade, for a memorial window. The window will be erected in the summer at a cost not to exceed $1,000. Another window to be erected in the near future will be the gift of the family of the late I. Nevett Steele, in his memory. It is the intention of the vestry to have the church lighted mainly from the roof, where a row of windows of white corrugated glass will be put. The rector and vestry are preparing to organize a cheap lodging-house for men who are out of work or are in need of such temporary accommodations. A lady connected with the church has offered to pay the rent for one year of a house at 215 N. Calvert st. for this purpose. The rooms will be plainly furnished and will consist of dormitories, a reading room, and smoking room. It is proposed to furnish a night's lodging and a breakfast of coffee and rolls for from 15 to 25 cents, with the privileges of the reading and smoking rooms. By the payment of a small sum annually, these two rooms will be open to men who are not lodging in the house. The place will be known as Emmanuel House.

The Rev. Edward H. Ingle, rector of St. Bartholomew's church, who has been seriously ill, is improving.

At a meeting of the congregation of St. Peter's church, a sum of money was pledged for improvements and alterations in the church, and also for the removal of an old debt.

"The Crucifixion," by Sir J. Stainer, was sung in St. Peter's church at 8 P.M. on Wednesday, March 29th.

Among the afternoon and evening services on Palm Sunday was the rendering of Stainer's sacred cantata, "The Crucifixion," at Christ church, under the direction of G. Wright Nicols, with Mrs. Kate Doane, Dr. B. Merrill Hopkinson, and William R. Hall as soloists, and at St. Luke's, directed by C. Cawthorne Carter, with Mr. McFarland and Dr. Funck as soloists, and a vested choir of 30 voices.

Bishop Paret confirmed a class of 68 persons at Ascension church on Wednesday, March 22. He also confirmed 54 persons at Emmanuel church on March 23rd, 20 at the church of the Holy Innocents on March 27th, and 33 at Grace church on March 28th.

Long Island.

Abram N. Littlejohn, D. D., LL. D., Bishop.

BROOKLYN.—The fund for a new church site for St. Matthew's church, the Rev. A. A. Morrison, Ph. D., archdeacon of northern Brooklyn, rector, has been materially increased by the gift of $5,000 from a gentleman who desires his name withheld. This carries the amount already raised to nearly $15,000. The sale of the present property which is valuable, will go far towards providing for the erection of a handsome edifice on the new site.

The work of enlarging the chancel of the church of the Messiah, the Rev. Charles R. Baker, rector, is rapidly progressing. The iron girders 32 feet in length, have been put in place, the brick partitions of the rear rooms have been finished, and the dome of the new chancel is in preparation. The alteration is an extensive one, involving many details, and will occupy several months yet. Meanwhile the regular services are not in the least interrupted. This new work and the decoration will cost $50,000.

Professor Fitzhugh, who has been organist and choir leader at the church of the Reformation for a period of several years, has resigned.

The services of Palm Sunday were attended with unusua interest, the congregations being very large, and decorations with palms very general.

On the afternoon of Sunday, March 26th, at the rooms of the Young Men's Christian Association, the Rev. Dr. Chas. H. Hall, of Holy Trinity church, delivered an address on "The Value of a Practical Education."

The new house of worship of All Saints' church, the Rev. Melville Boyd, rector, is nearly completed, and was opened for service Easter Day. The plain brick building, three times enlarged, in which the congregation have worshipped during the 25 years of the history of the parish, stands in the rear on 7th st. In June of last year the corner-stone was laid of the new church, which occupies a fine site on 7th ave. It is built of light colored, rock-faced brick, with trimmings of terra cotta and roof of slate, The architecture is Romanesque. Two tall towers flank the facade, a large gilded cross surmounts the peak of the gable between them, and below a large rose window filled with stained glass opens in this east wall. A rounded arch overhangs the entrance, which is reached by a flight of several steps. Besides this main entrance on 7th ave., there is a side one on 7th st. The basement contains a Sunday school room, a rector's study, and a chantry which will be used for christenings, weddings, and funeral services, when the church above is not warmed or lighted. The decoration of the church is unique but effective, the method employed being known as stereo-relief. The material used is a flexible substance capable of being cut in any way and nailed in place, furnished also in any pattern desired, and tinted according to taste. This material gives the walls the effect of handsomely carved panels, and the columns and ceiling arches are richly ornamented. The chancel is crowned with a spacious dome, and lighted with beautiful memorial windows set with stained glass in elaborate figures. Above the nave two long rows of clere-story windows mellow the light from above. For evening use the building is brilliantly lighted by electricity. The pews and chancel are finished in oak, and the aisles are tiled with marble. The edifice is 73x129 ft., and the towers rise 90 ft. from the ground. There are no galleries; the seating capacity is sufficient for 1,000 people. The parish was organized in 1867, the Rev. Wm. D'Orville Doty, D. D., now of Rochester, N. Y., being the founder and first rector. The Rev. Charles H. Bixby, now of Chicago, was rector for several years, and was succeeded in 1876 by the present incumbent. When Mr. Boyd took charge there was a debt of $18,000. Many improvements and enlargements were carried out, and in 1890 all debt on the property was cancelled, and plans were entertained for the present work. The old edifice will be converted into a parish house for the use of the church guilds, and other societies, and for a free reading room. The cost of the new edifice is $60,000, the total value of the property aggregates $100,000. There are 607 communicants, and the Sunday school numbers 413.

FORT HAMILTON.—St. John's church, the Rev. F. D. Hoskins, rector, has been re-seated with new pews. Ground has been broken for a new Sunday school building, which will occupy ground adjoining the old church. Miss Mary Vanderpool of New York, was instrumental in raising $500 through an entertainment given in the city for the benefit of this parish.

AMITYVILLE.—At Easter, St. Mary's church which is under the charge of the Rev. John T. Matthews, was lighted by incandescent lights. New oak chairs have been presented to be used in the choir, and the altar society has provided hassocks. The afternoon service has been changed to the evening, when it is given chorally. The Sunday school has more than doubled in attendance. During Lent Mr. Matthews has been holding weekly services at the hospital for epileptics, with excellent results with respect to the interest manifested by the patients and their improvement intellectually and spiritually.

Michigan

Thomas F. Davies, D.D., LL.D., Bishop

The Church people of Fenton are planning to erect a new church edifice, and have already secured $3,000 to that end. The present St. Jude's church, Fenton, was built in 1866.

Grace church, Belleville, is to be consecrated by Bishop Davies on Saturday, April 8th. The strength of this mission of the Church is due, humanly speaking, to the untiring service of the Rev. M. S. Woodruff while rector of St. Luke's church, Ypsilanti.

A mission of six days' duration has been held recently in Christ church, Stockbridge, and also one of the same length of time, in Christ church, Henrietta, conducted by the Rev. Artemas Wetherbee. Good attendance and increasing interest were observed in each parish.

On the fifth Sunday in Lent, Bishop Davies visited St. Luke's church, Ypsilanti, the rectorship being still vacant, and confirmed, privately, one person. In the evening of the same day the Bishop made his visitation to St. Andrew's church, Ann Arbor, and confirmed a class of 72, and three adults privately. It is gratifying to know that more than half of this class are young men and students of the University of Michgan, and that, in the judgment of the rector, the Rev. Henry Tatlock, very many were moved to this step by the helpful and stimulating lectures delivered this last winter by Bishop Dudley, of Kentucky, on the Baldwin foundation. During the present rectorship in a little over three years 270 persons have received the Laying on of Hands. This number comprises 188 adults, 137 men and youths, 123 received from other religious bodies, and 90 students from the University of Michigan and the Ann Arbor High School. Of the students confirmed, more than five-sixths have been non-residents.

Easter Day, 1893, will be ever memorable in the annals of St. Andrew's church, Detroit, for it marked the obliteration of the debt that has hung over the church ever since its erection in 1885. At a parish meeting two months ago, a proposition was made by the rector, the Rev. W. O. Waters, that if the parish would undertake to raise $1,500 of the indebtedness by Easter, he would, with outside assistance, take care of the remainder, amounting to $3,000. This proposition was accepted, and the effort was begun in earnest. The rector went among those who had been instrumental in establishing St. Andrew's church, and also among the members of Christ church, St. Paul's church, and St. John's, and personally solicited their aid. Responses were prompt. Mr. Geo. N. Brady gave $1,000; Mr. H. C. Parke gave $500, and others, lesser amounts. A committee appointed by the church succeeded in securing the $1,500, on the part of the parish, and the announcement was made on Easter that the church for the first time in its history, was free from debt. At their festival service in the afternoon, the children of the Sunday school gave $125 more. Very naturally this effort on the part of St. Andrew's has excited the greatest interest among members and friends of the parish who have full confidence in its future growth and usefulness.

The Clergymen's Retiring Fund Society

This society, we are happy to believe, is very much alive at the present writing. It had done so well for itself since the General Convention of 1889, which earnestly commended it to the whole Church, that some people were fond enough to think the convention of 1892 would have been glad to hear that their former confidence had not been misplaced. The diocese of Connecticut asked the General Convention of 1889 to start something in the nature of a general pension fund. The response of the committee on the state of the Church, was that the C. R. F. S. would fill the bill, that it had already $50,000 in hand, and a reliable income for the increase of its capital of fully $7,000 a year, besides the interest, and that this was a good start, at least, toward the large capital required for a general pension fund. It is not to be wondered at, then, that a report on the subject was looked for from this same committee at the recent Convention in Baltimore, especially when so much could have been said in justification of the action taken in 1889. While, however, reference was made to the subject of clergy relief in that report, not a hint was given that the committee was conscious of its past action, or even of its existence. Had the C. R. F. S. been dependent on the favorable action of the Convention, it would have suffered serious injury by such negation, but fortunately, it is not let or hindered very sensibly. The C. R. F. S. is not as that hapless child of the Church which was buffetted between the upper and lower house like a foot ball, until there was almost no breath left in it. It was not that every one was not in entire sympathy with the general purposes

to relieve the woes and wants of the old clergy, or the widows and orphans of clergymen. It was only a difference in ways and means, some contending for a tax on individual Church members, others protesting the child should be fed on the milk of human kindness,called charity. The outcome, however, of their honest differences as to ways and means, was that the general society was left in even a worse plight than it had been heretofore, by reason of the fact that failure always disheartens. We are not afraid of names, and therefore employ the word tax. In a real sense, all the clergy of the Church are supported by a tax, self-imposed it is true, but still a tax. The pew rent is a tax, so is that a tax which conscience imposes on those who pay into the parish treasury of the free church. Why, then, is it incongruous that the old clergy should be sustained by a tax, for it is not optional with the Church whether she provides or not for the superannuated ministers. The royalty on the Prayer Book was an enticing opportunity to secure a great result by the easiest of all methods of taxation, viz., the indirect. The loss of this grand opportunity, as many are disposed to regard it, is what is likely to discourage future effort, and this is certainly to be deplored. Perhaps it was because the committee could report nothing done for the general society,that they were indisposed to mention the fact that the C. R. F. S. since last heard from, had gone on from strength to strength, and that of all the years, the last was the best in its history, that more and more it was securing the confidence of clergy and laity, that those who knew it best were its staunchest friends, and that it only asked the confidence and support of the Church to become in the rapidly-hastening future a refuge for our old men who were worn and weary with the toils of their earthly pilgrimage.

What is to be the future of the general society is a problem. That a great Church like ours should not contribute liberally to the most pathetic and touching of all charities, is past human understanding, except there is something radically wrong at the root. We believe there is, but it is not the writer's purpose in this paper to do more than start the question, and invite the attention of the interested. There is no conflict of interest between the C. R. F. S. and the general fund. The object of the one is to create a general fund which in time shall provide for the men who have long served, a reasonable pension. The design of the other is to gather and distribute present relief, not only to old and infirm clergymen, but also to their widows and orphans. For this society, we have only good will and commendation. Bnt why does it not succeed with a great success, since the whole House of Bishops is back of it, and all the people are in sympathy with its purposes? This is the question requiring a practical solution to-day.

THEO. I. HOLCOMBE,
Genl. Secy. C. R. F. S.

The Church in Hawaii

The annexation of the Sandwich Islands, if that is to be the result of recent events, will bring before the Church in the United States a unique problem touching the position of the Hawaiian mission of the Church of England. It is now organized as an independent diocese under Bishop Willis, who owns allegiance to the Archbishop of Canterbury, and of course signs his name "Alfred Honolulu." If the islands should become part of the American republic it is hardly to be supposed that the diocese could remain independent or subject to Canterbury.

As is perhaps now generally known, the eight islands of the group, which cover 6,000 square miles, have a population of about 90,000. Of these 34,000 are natives, 6,000 half-caste, 15,000 Chinese, and 12,000 Japanese. The rest are of American or European origin. Since the advent of the missionaries in 1820, the natives have become Christian, and it is stated that 60 per cent. of the population are to be found in the churches on Sundays. The Congregationalists are dominant. King Kalakaua was an adherent of the English Church, and his funeral in San Francisco was conducted by the rector of Trinity church.

In his last published report Bishop Willis mentions the consecration of a church for the Chinese, and gives an account of a meeting of the synod at which a long-standing controversy with the diocesan trustees was harmoniously settled. The synod passed a set of resolutions urging the government to adopt certain provisions for the better care of lepers, and especially for the protection of younger sufferers "from the vice and immorality so notoriously rampant at the leper settlements."

There are now in the diocese seven churches (including St. Andrew's Cathedral), six clergymen and about 400 communicants. In 1892 there were 93 Baptisms and 36 Confirmations. The annual contributions are about $10,000, and the Church is almost able to do without assistance from England.

The diocese was organized in 1861, and Bishop Willis was consecrated in 1872. At the resignation of his predecessor, Dr. Staley, the see was offered by Archbishop Tait to our own Bishop Whipple, who was then in very poor health and would have benefitted by the change. The state of Indian affairs, however, was then so disturbed that, fortunately for the Church at home, he could not leave Minnesota.—*St. Andrew's Cross.*

Opinions of the Press

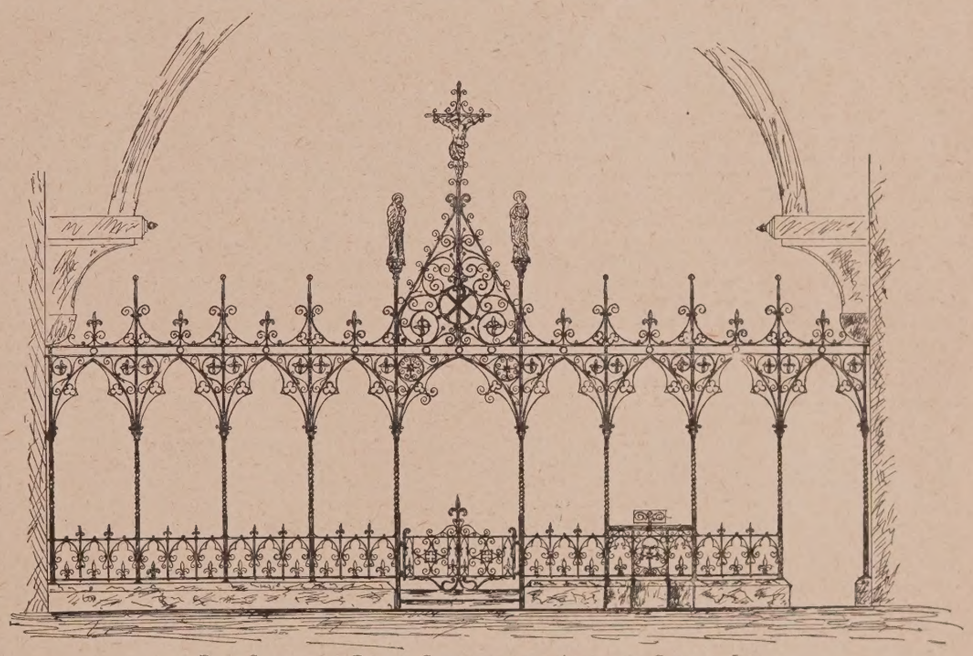
Kate Field's Washington

CHANGE THE DATE.—Think of cadets who stood for hours on Capitol Hill without overcoats? Think of asking the President, Vice-President, Congress of the United States, and the Diplomatic Corps to face such a blizzard! Think of a President delivering an inaugural address and taking the oath of office uncovered under these circumstances! It is true that the committee of arrangements intended the inaugural address to be delivered in the Senate Chamber were the weather inclement. They reckoned, however, without Mr. Cleveland, who refused to turn his back on the expectant people. As long as this barbarity was the custom he would be no exception to the rule; so members of the Diplomatic Corps who left their overcoats in their carriages, naturally concluding that the assurance of their invitation would be fulfilled, sat and shivered behind the President, and in several instances caught all the cold that pervaded the atmosphere. The Government of the United States has no right to risk the lives of distinguished strangers within our gates, nor the lives of its citizens, however humble. It has no right to unnecessarily test the endurance of a man elected to the highest office. His work is arduous enough at best, without being made perhaps impossible by illness contracted in defying worse than the ides of March. Nothing but Mr. Cleveland's powerful physique and his adipose tissue saved him from a literally devouring element. Even he began to feel pains through his chest as he stood reviewing that long-drawn-out parade. The army came to his rescue, as it ever will. General Schofield's cloak thrown over his shoulders saved the President from an impending chill. One of two things should be done. Either the inaugural ceremonies should be performed under cover or the date should be changed. No one doubts the wisdom of the latter expedient, though it requires a Constitutional amendment subscribed to by three-fourths of Congress and three-fourths of the States.

The Christian Union

Senator Sherman has introduced into the Senate a resolution providing for a change of date in the expiration of the President's official term. He proposes to throw it over until the latter part of April, so as to avoid the dangers to health which almost invariably result from inauguration ceremonies in the month of March. The change certainly ought to be made; but a mere change in the date of the inauguration is not enough. The whole machinery of transference from one administration to another needs re-adjusting. The President is nominated in June or July; the letter of acceptance is issued in September; the campaign, which has lagged lazily along the summer months, waxes warm in October; the President is elected in November; his election is officially declared in January, and he takes his seat on the 4th of March. The Congress which has been elected at the same time with him does not, however, convene until December. Thus the country is kept in a state of more or less anxiety and perplexity for a period of a year and a half, to the serious detriment of public and other interests. The nomination should be made in September, the letters of acceptance should be forthcoming within a week after the nomination is made, not more than six weeks should be occupied in the political campaign, and the President should take his seat and the new Congress should convene simultaneously, certainly not less than six weeks after the election has been held. The dangers to health from inclement weather can easily be avoided by reducing the inauguration ceremonials to the simplicity of the Jeffersonian era.

Ecclesiastical Art in Wrought Iron



ROOD SCREEN AND PULPIT, CHURCH OF THE ASCENSION, CHICAGO, ILL.

Artistic wrought iron is rapidly growing in favor in this country. It will ultimately rival polished brass for many articles in churches, and occupy a position equal to that which it has held for so many generations in the old world. From its pliability and greater susceptibility of being artistically hammered and twisted into almost any conceivable form, either natural or ideal, it is capable of being made one of the most beautiful decorative features in an edifice, either ecclesiastical or secular, as evidenced in the grand cathedrals of Europe. From the mediæval period down to the present (to say nothing of earlier times) marvelous works have been produced in it by workmen who were artists indeed.

From the cheapness of the material and ease of working the same, a more artistic effect can be produced and at less cost (the expense being in the workmanship only) than by the use of polished brass or copper. It is more durable than the former, and really is improved æsthetically by age, while polished brass deteriorates by becoming tarnished, and soon decays. Some consider the sombre effect of iron work not so suitable as polished brass for the articles used on the altar or in the sanctuary; but be this as it may, it is quite certain that for rood screens, when it is desirable not to obstruct the view of the chancel, and for many other articles, it is unsurpassed for its qualities, not the least of which are its lightness of effect and rich unobtrusiveness when left its natural color from the forge, and only oiled or lacquered. In combination with brass, copper, bronze, and some other materials, a brilliant effect may be produced. The prevailing treatment is to paint it black, which is the cheapest method, but not always in the best taste. Some beautiful effects are also obtained by polishing, but this is more expensive and not very general.

Mot many years have passed since all church metal work had to be imported from Europe; even at the present time only a few of the dealers in ecclesiastical art work manufacture their own; most employ other firms who are not exclusively in the trade to make it for them. Of course this entails greater expense to the purchaser, as each firm has to make a profit. We believe there is only one who makes a specialty of artistic iron work for ecclesiastical purposes.

About 10 years ago an enterprising young German from Berlin, Mr. Oscar Luetke, (now of 662-668 Hudson street, New York,) came to this country and commenced making artistic wrought iron work. For several years he manufactured for dealers only; but later he started manufacturing for the clergy direct. His efforts have met with considerable success, as his numerous testimonials from patrons and increasing business attest. One secret of his success is explained by the fact that he produces fine work at a cheap rate, as only one profit has to be made, he being the manufacturer and dealer combined. In a short time he has erected in many churches, rood screens, pulpits, lecterns, altar-rails, gates, etc., etc., which call for special notice for their chaste design and excellent workmanship. Among his recent works are the rood screen designed by Coxhead & Coxhead, of San Francisco, and pulpit, designed by himself, for the church of the Advent, San Francisco, Cal., and the rood screen and pulpit for church of the Ascension, Chicago, Ill. Mr. Edgar M. Stent, designer. Of the last named we ive an illustration.

R. I., and two years later became rector of St. John's church, Dubuque, Iowa. Upon his return to this city, in 1890, he became an assistant at the church of the Saviour, where he remained two years, and was then placed in charge of a mission, at Wyncotte, of the church of Our Saviour, Jenkintown, from which he resigned last August. In the hope that he might be benefitted by the climate of Colorado, he removed to that State but returned in October with his health unimproved, and since that date was confined to the house. The burial office was said at the church of the Holy Trinity on the 29th ult., by Bishop Whitaker, assisted by the Rev. Dr. W. N. McVickar, rector, and the Rev. W. G. Ware, of the diocese of Central Pennsylvania.

At the church of the Evangelists, the Rev. Dr. Henry R. Percival, rector, some material additions to the church edifice have recently been made. Two capitals of the pilasters against the tower have been very beautifully carved, the cost of which has been paid for by Mrs. Redman and Mrs. McLearn. The designs are very rich, the carving bold and accurate. The next capital at the corner of the Lady Chapel was carved at the expense of the Young Men's Bible class, in memory of their late member, E. G. Cantrell, to whom they also erected the marble memorial tablet below. The carving is very rich and the whole effect particularly beautiful. The entire walls of the Lady Chapel have been colored in a very artistic manner by Mr. Robert Henri. The colored sketches he first made of the procession of the Holy Kings have been sent by the Academy of Fine Arts of the city, to Chicago, for exhibition at the Columbian Exposition, together with a sketch which he has made for the decoration of the opposite wall, representing the procession on Palm Sunday. The cost of the painting on the end wall of the chapel, depicting the flight into Egypt, was defrayed by the Sunday school. New roofs have recently been placed upon the Lady Chapel, organ chamber, etc.

Chicago

The steady growth of an increased reverence for Lent and its obligations among the Church people of this city is one of the surest signs of a corresponding spiritual growth. This has been specially noticeable during the last ten years. Daily services, with frequent celebrations of the Holy Communion, and a consistent retirement from pleasure, were the exceptions ten years ago; now they are the rule in our city churches and among our people. During the last Lent special efforts were made by the clergy to arrange and multiply services so as to accommodate all classes of people and supply every one with frequent opportunities of worship. That this was appreciated is shown by the increase in the attendance. In most of the city churches the Three Hours' service on Good Friday was a marked feature of the day. At the Cathedral the meditations were given by Bishop McLaren; at Grace church by the Rev. T. A. Snively, and at the other churches by the rectors. Large congregations were present, and the addresses were particularly impressive and helpful. The daily noon-day service for business men and women was held in Lincoln Hall, Adams st., in the heart of the hum and bustle of the crowded streets. The arrangement this year was to give each clergyman one week, which proved very satisfactory to the large congregations that daily filled the hall. A special service was authorized by the Bishop of the diocese for each day except Wednesdays, when the Ash Wednesday Penitential Office was used, and Fridays, when the Litany was read.

Special attention has been paid this year by several of the choirs to musical compositions suitable for Lent and Holy Week. Stainer's "Crucifixion" was given at the Cathedral on the evening of the 3rd Sunday in Lent. It was also rendered at St. James' on the afternoon of the 1st Sunday in Lent. The first part of Gounod's "Redemption" was given at this church on Passion Sunday. Gaul's "Passion Music" was rendered at Grace church on Tuesday evening of Holy Week. The choir of Trinity church gave the different parts of this beautiful setting on the Sunday evenings of Lent, and the whole of it on Good Friday evening. These musical services were marked by a careful rendition of the various parts and a reverence for the sacredness of the words, that made them very acceptable to the congregations.

Easter Day dawned bright and sunny, and at the early services large congregations of devout communicants filled the churches. The increase in the number of early Communions was a marked feature in almost all our parishes. At the later services elaborate music made the celebration of the Holy Communion the grand service of worship, praise, and thanksgiving for which it is so eminently fitted. The Holy Eucharist was not sacrificed this year to magnify Matins, but in most of the churches the High Celebration was the service of the day. Beautiful decorations of flowers and plants gave their sweetest tribute of praise to the Risen Saviour, and generous offerings showed that the self-denial of Lent increased the resources of the Church's treasury. At many of the churches offerings were taken for special purposes and in most cases the amounts given exceeded the sum desired. At St. James' church one parishioner gave $3,500. A memorial window to the late Mrs. H. H. Emmons was presented to St. Peter's, by Mrs. Macdonald, sister of the deceased. A handsome brass alms basin in memory of the late Hon. J. K. Edsall, father of the rector, the Rev. S. C. Edsall, was presented to the same church. At the Atonement, Edgewater, the Rev. F. W. Keator, rector, an offering of $275 towards a new lot was given, and at Christ church, $700 was the amount of the offertory. This will be increased to $800, the sum required to clear the parish of all indebtedness.

The following were the offerings at some of the city churches: Epiphany, $5,200; St. Mark's, Evanston, $1,500; Grace church, $2,000; St. Andrew's, $2,000; St. Peter's, $2,100; St. Alban's, $1,100; Calvary, $560; Trinity, Highland Park, $350; St. Margaret's, Windsor Park, $115; St. George's Sunday school, $110; St. Stephen's, $560; Holy Communion, Maywood, $350. A new chancel carpet was given to the church of the Good Shepherd, a brass eagle lectern, altar linen, and hymn tablet to the Holy Communion, Maywood; and all the indebtedness was cleared off at St. Chrysostom's.

Diocesan News

Milwaukee

Isaac L. Nicholson. D. D., Bishop

CITY.—The funeral services of the late Rev. Dr. Ashley were held at All Saints' cathedral on Wednesday, March 29th. The body, in a plain coffin, was borne from the residence to the church by the members of the board of wardens and assessors of the cathedral. At 8 o'clock was held a Celebration for the immediate family, at which the Rev. Dr. Wright was Celebrant. The funeral service was conducted by the Bishop, and was choral. The Standing Committee, of which Dr. Ashley was for many years president, attended in a body. The active pall-bearers were the sons and sons-in-law of the deceased, and the honorary pall-bearers were the Rev. Drs. Wright, Piper, Royce, Riley, and Jewell, the Rev. Messrs. H. B. St. George, Jr., and G. Mott Williams. The full vested choir of the cathedral was present and rendered the anthem by Dr. Stainer, "What are these that are arrayed in white robes?" Resolutions of sympathy and regret were passed by the Standing Committee and by the wardens and assessors of the cathedral.

The Three Hours' service on Good Friday was held at the cathedral and at St. Luke's church, the Bishop conducting at the cathedral. Evening celebrations of the Holy Communion were held on Maundy Thursday at St. Paul's. On that evening the Bishop confirmed a class of 26 at the cathedral. He visited St. Paul's church on Palm Sunday morning, confirming a class of 16, and also confirmed another class at St. James' on the evening of the same day.

The Bishop is still suffering from the effects of a severe cold, but is meeting his appointments.

MADISON.—Arrangements are making for the erection, at an early day, of a guild hall and rectory for Grace church. The buildings, it is said, will be very creditable to the parish.

SPOONER.—The Rev. E. F. Gee recently met with an unfortunate accident, by which he is suffering from a broken leg.

New Jersey

John Scarborough, D.D., Bishop

In St. Stephen's, Beverly, Rev. Charles E. Betticher, rector, 11 persons were confirmed on the evening of the 5th Sunday in Lent.

Twelve pupils of St. Mary's Hall, Burlington, were confirmed on Passion Sunday afternoon, presented by the Rev. Wm. P. Taylor, chaplain of the school. The graduates are raising a scholarship fund, now amounting to nearly $5,000.

The Bishop of the diocese visited St. Mary's church, Burlington, on Passion Sunday morning and confirmed a class of 55, presented by the rector, the Rev. Chas. H. Hibbard, D.D. The new rood screen erected by Mr. Charles Grubb as a memorial to the choristers who have died since the introduction of the vested choir, has been placed in the chancel.

ELIZABETH.—At Trinity church one of the pleasant features of Easter was the freeing of the parish from debt. When the Rev. F. M. McAllister, D.D., took the rectorship 17 years ago, there was an encumbrance of $27,000. This has gradually been paid off, and the balance remaining, $2,200, was entirely pledged for Easter Day, enabling the Bishop to consecrate the church. The consecration takes place Trinity Sunday.

Christ church, the Rev. H. H. Oberly, rector, celebrated its 40th anniversary on Easter Day. The preacher on the joyful occasion was the Rev. Dr. E. A. Hoffman, dean of the General Theological Seminary, who was the first rector of the parish.

There were 32 persons confirmed in Grace church, the Rev. H. H. Sleeper, rector, by Bishop Scarborough, the largest class confirmed by him this year with the exception of St. Mary's, Burlington. One half of the class were adults, and two-thirds were previously attendants at the services of other religious bodies. Eighteen were baptized in the church, including three adults who were about to be confirmed. Six had been baptized as Roman Catholics, four as Methodists, and three as Lutherans. Many of those who had been baptized in the Church had deserted it for other bodies but now have returned with the new life of the parish. Mrs. Dean, of London, England, gave the parish fifty city lots that now constitute the finest church property in land in the diocese. The efforts of the people are devoted to the payment of the bonds issued for the parish building, by Whitsun Day, and if successful, steps will be taken for the building of the much-needed rectory.

Alabama

Richard H. Wilmer, D.D., LL.D., Bishop
Henry Melville Jackson, D.D., Ass't Bishop

BISHOP JACKSON'S APPOINTMENTS

APRIL

9.	Birmingham: A. M., Advent; P. M. St. Mary's.		
10.	P. M., Bessemer.	11.	Eutaw.
16.	Talladega.	19.	P. M., Greenville.
20.	P. M., Evergreen.	23.	Union Springs.
28.	P. M., Marion.	30.	Greensboro.

MAY

5.	P. M., Madison.	7.	Huntsville.
8.	P. M., Scottsboro.	9.	P. M., Bridgeport.
11—14.	Montgomery.		

St. John's church, New Decatur, was formally opened for divine worship Feb. 19th. The deed to the property and the keys to the church were handed to the Assistant Bishop, who placed them upon the altar. The present building, which is but the beginning of a larger edifice, is valued, with fittings, organ, and seats, and the lot on which it stands, at about $5,000, and is entirely paid for.

The congregation of the church of the Advent, Birmingham, had the misfortune some time since to have their church destroyed by fire. Services on Sunday were held immediately after in Seal's Hall on First ave., and have been well attended. Having been offered the use of the First Presbyterian church, through the kindness of its pastor, for the daily services during Lent, the offer was accepted. Work on a new building was begun shortly after the fire, and although the weather has somewhat hindered the work, it is progressing so favorably that the congregation will probably worship in it by June 1st.

California

Wm. Ingraham Kip, D. D., LL.D., Bishop
William F. Nichols, D. D., Asst. Bishop

SANTA CLARA.—At the morning service on the 5th Sunday in Lent, Bishop Nichols celebrated and preached in the church of the Holy Saviour, confirmed and addressed a class of five persons presented by the Rev. A. P. Anderson, the rector.

SAN JOSÉ.—At the evening service on the 5th Sunday in Lent, the Bishop preached in Trinity church and confirmed a class of 46 persons presented by the rector, Dr. Wakefield. He then spoke of the rapid and healthy growth of the parish in the last few years under the present rector's ministrations and of its influence in this community.

New York

Henry C. Potter, D.D., LL.D., Bishop

GENEVA.—Another important addition to the dormitory capacity of Hobart College has just been made by the purchase of what has been known as the Bridge property, on the lake shore. The new club houses secured by two of the college fraternities afford student rooms. In view of the enlargement of the number of students last fall, and expected this spring, such increased accommodation is necessary, and will prevent the overcrowding of the old college buildings. The Bridge property has been secured for the Sigma Chi fraternity, chiefly through the efforts and liberal assistance of the head of the fraternity, Hon. Reginald Fendall, of Washington, D. C. The building will be in Gothic style, with fine lawn and trees.

RYE.—Easter Day was again made bright and glad for Christ church parish and people, the Ven. Archdeacon Kirkby, rector. Three years ago the quartet choir was exchanged for a vested one, and so great has been the interest manifested in the church and services that each Easter since has been the occasion of some gift being made to the glory of God. This year a member of the congregation, in gratitude for blessing received, was moved to make a thank-offering of an $8,000 organ. This superb instrument was lately put in place, and used for the first time last Sunday, to the joy of both rector and congregation. It contains the latest improvements in organ building, and will easily take its place among the best, of its size, in the country.

POUGHKEEPSIE.—At the church of the Holy Comforter, the Rev. Robert F. Crary, D.D., rector, an effort is making to build a parish house. The children of the Sunday school began a fund for this object some time ago, which now amounts to $1,395.27. The fund has nearly doubled in the last year, and effort has been made during Lent to increase it. During Holy Week there was daily celebration of the Holy Eucharist, except on Good Friday. On that day, among other services, was a Three Hours' service, with hymns and meditations on the Words from the Cross. On Easter Day there was a choral celebration of the Eucharist at an early hour. At the High Celebration offerings were made for the missionary work of the archdeaconry. Offerings also were made for the endowment of the parish, which already reaches $1,324.34. Baptism was administered, according to ancient custom, on

Easter eve. During the past year there have been 119 Baptisms, 36 Confirmations, 12 marriages, 44 burials. The Sunday school numbers 403 scholars. The boys' guild of the Holy Faith has a membership of 104; the girls' guild of the Holy Star, 173; the Altar Society, 18; and the sewing school, 118. The Bishop makes his annual visitation foron Cfirmation on Thursday evening, May 18th.

Southern Ohio

Boyd Vincent, D.D., Bishop

VISITATION APPOINTMENTS

APRIL

9. A. M., Clifton; P. M., annual meeting City Mission Society.
11. Columbus, P. M.; meeting Diocesan Missionary Committee; P. M., Newark.
12. P. M., Zanesville. 13. P. M., Lancaster.
14. P. M., Circleville.
16. A. M., Columbus, Good Shepherd; P. M., Trinity.
17—22. Gambier Lectures.
23. Cincinnati: A. M., Christ church; P. M., St. Philip's.
26. P. M., Fernbank. 27. P. M., Riverside.
30. Milford; P. M., St. Luke's, Cincinnati.

MAY

1. P. M., Executive Committee City Mission Society.
7. A. M., Glendale; P. M., Hartwell.
17. Piqua, diocesan convention.
21. A. M., Advent, Cincinnati; P. M., Oakley.
26. Choir Festival, St. Paul's, Cincinnati.

Massachusetts

BOSTON.—The statue which the public propose to erect to the memory of Bishop Brooks,will be executed in bronze by Mr. St. Gaudens, and will be located in Copley Square opposite Trinity church.

A very enthusiastic meeting of the chapters of the Brotherhood of St. Andrew was held on Tuesday, March 28th, in Trinity chapel. A union was formed, with meetings every other month. Mr. Edward Billings ot the church of the Good Shepherd presided, and Mr. Metcalf of St. Paul's acted as secretary. The next meeting will take place on the 4th Tuesday in April.

The Standing Committee have admitted into union with convention, the parish of the Holy Name, Swampscott, and consented to the consecration of the Rev. John McKim as missionary bishop of Yeddo, and the Rev. F. R. Graves as missionary bishop of Shanghai, China.

It is a most auspicious sign of the times and the influence of the Church to note the general observance of Holy Week with religious services by nearly all the Christian bodies. Good Friday was a holiday in the public schools, and better kept than ever before in this city of the Puritans. The Unitarians have observed Lent with constant services, and one of their ministers urged in a sermon its general good upon the community.

Northern Michigan

The Standing Committee has chosen Archdeacon Williams, president, and Mr. D. H. Ball, of Marquette, as secretary.

The ladies of St. Paul's, Marquette, have just recarpeted and renovated the interior of the church. The organ has also been thoroughly overhauled and put in better condition than for years. The expense of the improvements is not far from $1,400.

The Church in the Northern Peninsular has lost a liberal friend in the person of Robert W. Warren, president of the Hancock Chemical Co., who died at Dollar Bay March 8th.

Southern Virginia

Alfred Magill Randolph, D.D., LL. D., Bishop

Bishop Randolph visited St. Peter's church, Norfolk, the Rev. W. L. Gravatt, rector, March 10th, preaching and confirming 19 candidates.

Pennsylvania

Ozi W. Whitaker, D.D., Bishop

CONSHOHOCKEN.—On the morning of the 5th Sunday in Lent, Bishop Whitaker made his annual visitation to Calvary church, the Rev. Dr. A. B. Atkins, rector, where he confirmed a class of 20 persons, and also preached the sermon.

JENKINTOWN.—Plans have been made, and bids are being solicited, for a parish house for the church of Our Saviour.

WEST CHESTER.—On the evening of Maundy Thursday, March 30th, Bishop Whitaker made his annual visitation of this parish and confirmed a class of 51 presented by the rector, the Rev. G. Heathcote Hills. The rector had previously baptized a class of 16 adults.

ROCKLEDGE.—The Rev. H. A. F. Hoyt, rector of Trinity church, Oxford, Phila., has started a new mission at this locality. Services have been held only three Sunday nights, yet there is good promise in the work. A lot has been given.

RIDLEY PARK.—Bishop Whitaker visited Christ church,the Rev. E. A. Gernant, rector, on the evening of the 16th ult., when he confirmed a class of 17,the largest number ever presented for that rite in this parish. The sermon was preached by the Bishop on "Christian Perfection." The parish house is nearing completion, and though still unfinished was utilized on this occasion in forming the procession of choir,clergy, and candidates for the sacramental rite.

LANSDOWNE.—St. John's church, the Rev. Charles H. de Garmo, rector, has recently been presented with a beautiful chalice of gold and silver. It is the work of the well-known jeweller, Martin Vogeno, of Aachen, Germany, and is in Romanesque pattern. It stands nine inches in height, with a bowl nearly five inches in diameter, encircled by the words of Psalm cxvi: 12,"*Calicam salutaris accipiam et nomen Domini invocabo.*" The greatest skill has been exercised on the knob. It is finished in light filagree work, consisting of over 500 separate little parts soldered together, and on its middle border are eight large pearls. The base and pillar are richly carved and engraved, but the most artistic part of the chalice is the series of four silver medallions on the base, representing the Annunciation B. V. M., the Nativity, the Crucifixion, and the Resurrection of the Saviour. These pictures are engraved and the incised lines filled up with black niello. The chalice is a memorial and is the gift of Mr. A. H. Postel of Lansdowne. St. John's will shortly be enlarged. The drawings call for a chancel, organ chamber, choir room, and sacristy. No debt will be incurred in making these alterations and additions.

Newark

Thomas Alfred Starkey, D. D., Bishop

RUTHERFORD.—At Grace church, the Rev. F. J. Clayton, rector, Stainer's Crucifixion was sung on the evening of Friday, March 24th, by a choir of 30 male voices under the direction of Mr John A. Wade, choirmaster.

ENGLEWOOD.—At St. Paul's church, the Rev. George F. Flichtner, rector, the Passion music of A. I. Gaul, was sung on the evening of Maundy Thursday by a selected choir of 40 voices under the direction of the organist, Mr. S. S. Huxham; Messrs. Grant Odell, baritone,and Clay Stuart Phillips, tenor, of New York, took solo parts, and Mr. Robert J. Winterbotham, of New York,played the organ accompaniments.

Virginia

Francis McN. Whittle, D.D., LL. D., Bishop

On Friday, March 17th, Bishop Randolph visited Christ church, Williamsburg, Rev.T.C. Page, rector, preached, and confirmed five. A beautiful stained glass window is to be placed in this old church as a memorial of Colonel John Page.

Almost the last official act of ex-President Harrison was the signing of the bill whereby old William and Mary College will receive $65,000, for which they have been working hard for more than 25 years past.

RICHMOND.—On Sunday, March 12th, Bishop Whittle visited St. John's church and confirmed 33 persons. The sermon was preached by the Rev. Hartley Carmichael, rector of St. Paul's church. A short address was made by the rector, the Rev. L. W. Burton, in behalf of the Education Society. St. John's is the old historic church of Virginia, and any special service attracts large numbers of people from all over the city.

After Easter the old church in which St. Philip's colored congregation have worshipped for many years, will be torn down to give way to the new edifice that is then to be erected. The new church, which will measure 74 by 39 feet, will be a very attractive building and will cost, when completed, about $10,000. It will consist of a nave and recess chancel with an open timbered roof and low side walls; all the woodwork will be finished in oil. The architect is W. P. Wentworth of Boston, Mass. After the Rev. T. W. Cain resigned the charge of this parish to accept a call to Galveston,Texas, the church languished, but since the present rector, the Rev. J. N. Johnson, took charge, the parish has awakened to new life. There have been added 25 communicants, which now number about 65; 25 children have been baptized; there are 45 scholars and five teachers in the Sunday school. The church owns a commodious rectory and maintains a parochial and a sewing school.

Bishop Whittle visited Moore memorial church, Rev. D. F. Sprigg, D.D., rector, on the morning of Sunday, March 19th, and confirmed 14 candidates. The sermon was preached by the Rev. A. J. Smith, assistant minister. In the evening he visited Grace church, the Rev. Landor R. Mason, rector, and confirmed 17. The Rev. L. W. Burton, rector of St. John's, preached.

Nebraska

George Worthington, S.T.D., LL.D., Bishop

On Wednesday, Feb. 22nd, a Quiet Day for the clergy of the diocese was conducted by the Rev. Algernon S. Crapsey of Rochester, N. Y. The instructions were practical and highly spiritual.

On the evening of the same day a special service was held in Trinity cathedral, at which Bishop Worthington preached and gave mission and his benediction to the Rev. Mr.Crapsey to preach a twelve days' Mission in Omaha, the see city. The service was most impressive. The Mission was held in Trinity cathedral from Feb. 23rd to March 6th. The services were as follows, daily: Holy Communion at 6:30 and 8 A. M., Matins and doctrinal instruction, 10 A. M.; service for men in the New York Life Building, 12 M.; Evensong and address to women at 4 P. M.; Mission service at 7:30. Great interest centered around the noonday service for men. Between 200 and 300 men were present at every service. The address were powerful, manly appeals to manly men. At the Celebration in the cathedral at 8 o'clock Sunday morning, March 5th, about 400 received. At the closing service Sunday night the cathedral was crowded and scores were turned away. As a practical outcome of the Mission, a chapel and House of Refuge is about to be established in a too-long neglected portion of the city.

LINCOLN.—On Passion Sunday Bishop Worthington confirmed a large class of adults in Holy Trinity church, the Rev. John Hewitt, rector. This is the second class confirmed during the convention year, and a third is being prepared for the Bishop's visit in May. The Bishop also visited the school which bears his name,—The Worthington Military Academy,—and which is now successfully completing the first year of its existence. By no means the least favored among the many institutions of learning which have won for Lincoln its title, "The Athens of the West," this school deserves, by its location, its admirable building, its thorough equipment,and its able corps of instructors,to take a high stand among our Church schools. The Rev. E. de S. Juny, for seven years head-master of Trinity school, San Francisco, is now head-master of this school.

Connecticut

John Williams, D. D., LL.D., Bishop

MERIDEN.—The new All Saints' church was used for divine service for the first time on Ash Wednesday. The building is well nigh completed, and will probably be consecrated early in the Easter season. The field is a large and promising one, and in a city the size of Meriden, two good parishes ought to find plenty of work to do and sufficient funds to carry them on successfully, especially since the mother parish has a large endowment fund.

TORRINGTON.—The principal event in Trinity parish, the Rev. Melville K. Bailey, rector,has been a very sad one—the death of the Hon. Lyman Wetmore Coe,aged 73 years. Since 1863, Mr. Coe has been generous of heart and hand toward the various works of the parish, and his loss is mourned by the entire town. One of his last acts was to order with Mrs. Cole, a very beautiful Communion service for the church, to be used at Easter. It consists of a flagon of ecclesiastical cut glass, silver mounted, a chalice of 14th century design, a credence paten, a distributing paten, and a chalice spoon,all specially designed for the parish by the Gorham Mfg. Co. The silver is entirely gilt, and is protected in a polished oak case lined with chamois.

The 50th anniversary of the parish fell on Tuesday, Feb. 21st,but was quietly observed on the previous Sunday. Special musical services were given, and an historical sermon was preached morning and evening by the rector. The offerings of the day were for the reduction of the rectory mortgage, and amounted to $432.51. The debt is now something less than $1,350, and has been reduced $1,150 since last Easter. It is earnestly hoped that the Easter offerings this year wil practically extinguish it. Epiphany class, taught by Mr Walter Harrison, presented a set of alms basins for this anniversary. The 15-inch receiving basin is of cast bronze, with the adoration of the Magi in repousse work in the centre,and text on the rim. The figures and text are silvered. Two ten-inch collecting basins are of brass bronze-plated, having text on the rim. They are also from the Gorham Mfg Co. The receiving basin is a memorial of Jamie Church and Willie Slate, deceased members of the class.

Delaware

Leighton Coleman, S. T. D., LL. D., Bishop.

Bishop Coleman has been out to walk daily for about a fortnight. On Passion Sunday, March 19th, he went for the first time to church. Palm Sunday, he was to resume his visitations, after his long, "quiet time."

Western New York

Arthur Cleveland Coxe, D. D. LL. D., Bishop

OLEAN.—The congregation which assembled in St. Stephen's church, Monday evening, March 13th,more than taxed its seating capacity. The occasion was the visit of Bishop Walker of North Dakota to administer the rite of Confirmation to a class supplementary to that recently confirmed by the Bishop of the diocese. Evening Prayer having been said by the rector, the Rev. J. W. Ashton, D. D., the Bishop delivered a most interesting address touching the work in his missionary jurisdiction. The travels of the "Cathedral Car" and incidents connected therewith were recounted, and listened to with an evident pleasure and interest. The Bishop spoke enthusiastically of the mothers who travelled, often many miles in the face of difficulties, to attend the "car" services and have their babies baptized, and who, as they laid them in his arms to receive the sacrament, shed tears of joy at being permitted once again to enjoy the privileges of Mother Church. To the class, numbering 17 persons, the Bishop made a more personal address touching their duties, privileges,and responsibilities. This makes a total of 53 persons confirmed within a month in this parish. A large class awaits Confirmation at Hinsdale,a neighboring village,where the rector of St. Stephen's, Olean, has been holding mission services. He baptized a class of eight adults there March 11.

Church of England Notes

The death of Miss E. Jane Whately, the eldest daughter of the well-known Archbishop, is announced. She was in her 71st year, and will be remembered as her father's biographer. She was a great traveller and linguist, and very active in missionary and educational work.

The Archbishop of York announces that he can accept no candidates for Confirmation under twelve years, and the Bishop of Liverpool intimates that he has no wish for confirmees under the age of fifteen, and in no case under thirteen.

The Bishop of Durham has intimated that, except under special circumstances, he will admit no one as a candidate for Holy Orders, who shall be over thirty years of age on the day of ordination. The Bishop further announces that candidates who are members of theological colleges but not graduates of any university, will be required to pass the universities' preliminary theological examination as a condition of acceptance; and that no non-graduate candidate will be accepted, except under special circumstances, who has not received systematic instruction in theology.

A special service was to be held on Tuesday in Easter week in St. John's church, Bemerton, to celebrate the tercentenary of the birth of the Rev. George Herbert, who was born April 3rd, 1593, at Montgomery Castle. The sermon was to be preached by the Very Rev. the Dean of Salisbury. In the evening the Rev. Chancellor Swayne was to give a lecture upon the works of the poet.

The Bishop of Chichester has lately issued a letter to his clergy, in which he said: "The present circumstances of the Church in Wales, and the prospect of the still severer trial with which it is threatened, have doubtless caused grave anxiety to your people and yourself. The Suspensory Bill now before Parliament, if it should pass into law, would cripple the spiritual administration of the four Welsh dioceses. It is verily a time of distress and perplexity, not for the Church in Wales only, but for the whole Church of England, of which the Church in Wales is an integral part. 'If one member suffer, all the members suffer with it.' We must feel for our afflicted brethren in Wales; we must give them our support, our sympathy, and our prayers. We must cry mightily to Him who by His divine Providence ordereth all things both in heaven and earth. The Prayer for the Parliament ought to be read in the public service as is appointed, and you would do well to direct the attention of your congregations to its petitions, which at this conjuncture possess an especial significance. You may also, at your discretion, use one or more of the following collects, viz., for the 5th, 15th, 16th, and 22nd Sundays after Trinity."

A Cilician committee has been formed, under the direction of his Grace the Archbishop of Canterbury, of which the Bishop of Salisbury is chairman, and of which Mr. A. C. Headlam, of All Souls' College, Oxford, is secretary, for the purpose of co-operating with the southern province of the ancient Church of Armenia in the work of education, especially of the clergy.

Bishop Edward Bickersteth, of Japan, has just arrived in London, from his diocese. The Bishop came home by way of India, where he has been revisiting old scenes and old colleagues connected with the Cambridge Mission to Delhi.

In view of the resignation of the present Bishop of Norwich, efforts are being made to create a new diocese comprising the county of Suffolk, and thus relieve Norwich, which at present contains 914 benefices grouped under 41 deaneries.

Canada

The Lenten services in the various dioceses have been well attended this year, and the practice seems to be on the increase of holding Missions during Lent, either in connection with, or in addition to, the ordinary services. St. George's church, Owen Sound, diocese of Huron, has had a number of addresses, different clergymen for each week having been secured from other parishes by the rector. A new church to be called St. James', is to be built at Hespeler, in the coming summer. At the annual missionary meeting on the 1st, the account given of the work done during the year by the congregation of St. James' church, London, was very encouraging. The amount of money contributed was third largest of any parish in the diocese, and the collection for foreign missions the largest. In an address on Home Missions given at the meeting, the needs of the Church in Huron were briefly touched upon. There are 131 clergy actively at work in the 13 counties of the diocese, 77 of whom are engaged in mission work. Some of these missionary clergy have as many as six stations to look after. Walpole Island was mentioned as an instance of the work done by struggling missionaries, where a whole tribe of Indians, with very few exceptions, have become members of the Church. Over $18,000 was expended in the mission field of the diocese last year. The Bishop of Huron by latest accounts is in good health, and receiving much benefit from his travels in the East.

The Bishop of Toronto held an ordination service in St. John's church, Peterboro, on the 2nd Sunday in Lent. The last quarterly meeting of the rural deanery of Northumberland was held at Port Hope, the next will be at Lakefield, on May 1st and 2nd. A conference of the archdeaconry of Peterboro was held at Port Hope recently. Archidiaconal conferences have been rather exceptional in Canada, but the feeling of the clergy present at this one seems to have been so favorable to its usefulness that a motion was carried to the effect that the conference should be annual in future. A second meeting of the conference on Church Union was held in Toronto on the 6th. Provost Body and other members of the Anglican Clerical Association, were among the leading speakers. It was proposed to appoint committees to discuss points of difference, and endeavor to arrive at a common ground for action. At the meeting on March 3rd, of the Wycliffe College Students' Mission Society, the Rev. H. P. Hobson, of Christ church, Vancouver, gave an account of his work among the Chinese in that city. He was accompanied by the first convert of the Christ church Chinese Mission, who also gave an address.

It is understood that the question of the patronage of parishes was very fully gone into, at the meeting of the Committee on Vacancies lately in Hamilton, diocese of Niagara, and a canon framed to be presented at the next meeting of synod. Good accounts come from the parish of St. James' church, Merriton, in this diocese. The seats are all free. The number of young men assisting in Church work is large, and the Young People's Association promises to be a source of strength to the parish.

It is expected that the Bishop-designate of Moosonee, the Rev. T. A. Newnham, will be consecrated at Winnipeg early in the summer. The recent death of Bishop Horden has left a vacancy which it is thought will be worthily filled by his successor. Mr. Newnham has spent the last two years at Moose Fort, Moosonee, engaged in mission work under the late Bishop, and by his energy and enthusiasm seems to be eminently fitted for the position he is to fill. He was for some years incumbent of St. Matthias' church, Montreal.

An interesting and touching service took place lately in the beautiful Fauquier memorial chapel of the Shingwauk Home, Sault Ste. Marie, diocese of Algoma, when the Rev. F. E. Wilson, founder of the Home, preached his farewell sermon. The first Home, built in 1873, was burnt down five days after it was opened. The foundation stone of the present building was laid by Lord Dufferin in 1875. Much of the embellishment in the interior of the chapel is the work of Mr. Wilson's own hands. He has founded several other Indian Homes in his 25 years' of mission work.

Two valuable gifts are to be presented to old St. Paul's church, Halifax, diocese of Nova Scotia: a brass lectern, given by the wife of Judge Ritchie, in memory of her sister, and a fine chancel window by Mr. Thomas Ritchie. The Lenten services have been well attended at St. Paul's, and a ten days' Mission was held in the last week of Lent. A short devotional service has been held for men only, every day during Lent, in the Church of England Institute, Halifax, under the conduct of the St. Andrew's Brotherhood, which has been well attended by business men. The Bishop of Nova Scotia has returned home; he has been doing duty in Boston for some time.

Bishop Sillitoe of New Westminster, is ill at Ottawa. Pneumonia was feared, but his condition has improved. The meetings at which it had been arranged that he should speak at Kingston, Brockville, and Belleville, during the third week of March, had to be cancelled.

Much regret was felt at Headingly, diocese of Rupert's Land, at the recent death of Mrs. Cowley, widow of Archdeacon Cowley, who had labored with her husband among the Indians for nearly 40 years. The Bishop of Rupert's Land has just received from the Queen through Lord Stanley, the position of prelate to the order of St. Michael and St. George.

A bequest of $10,000 has just been received by the rector and wardens of Christ church cathedral, Montreal; bequeathed by Mr. John Duncan, of Montreal. The interest, in accordance with the terms of the will, is to go to the Cathedral Mission Fund. A Confirmation service was held by the Bishop of the diocese on the 5th Sunday in Lent, in the cathedral, when a number of candidates were presented by the rector. Considerable interest is taken in Montreal in the work of Bishop Reeves of Mackenzie River. Details of last year's work in his diocese have lately been received by societies connected with the city churches.

New York City

At St. Andrew's church, Harlem, the Rev. Geo. R. Van De Water, D. D., rector, about $55,000 was given on Easter Day, towards the parish debt.

At the church of the Holy Nativity, the Rev. E. Kenney, rector, Stainer's "Crucifixion" was sung on the evening of Good Friday under the direction of Mr. Robert Grant Walker.

At the church of the Annunciation, the Rev. Dr. Seabury, rector, the 55th anniversary of the parish was celebrated on the Feast of the Annunciation B. V. M. Confirmation was administered the same day.

A feature of Easter Day at the church of the Holy Trinity was the presentation of a fine new lectern, in memory of a former earnest parishioner and vestryman, Mr. James McCarter.

At the church of the Redeemer there were on Easter morning, four Low Celebrations. The solemn High Celebration was at 11, with imposing musical features, festival vestments, altar lights, and incense. Children's Vespers were said in the afternoon and solemn Vespers at night.

At the church of the Ascension, the Rev. Gouverneur Morris Wilkins, minister in charge, there were three celebrations of the Holy Eucharist on Easter Day, children's festival in the afternoon, and night service in the chapel. The music was finely rendered. The offertory at the High Celebration was for the Fresh Air Fund.

The Confirmation class at St. George's church, Palm Sunday, already referred to in these columns, numbered 225 members, being the largest so far presented by the Rev. Dr. Wm. S. Rainsford in the course of a rectorship marked from the first by exceptionally large Confirmation classes.

At the church of the Holy Trinity, Harlem, the Rev. C. de Witt Bridgeman, D.D., rector, Easter morning was marked by a specially large offering, for which earnest efforts had been previously put forth. At Vespers Bishop Potter administered the rite of Confirmation to a class presented by the rector.

The church of the Ascension, whose rector, the Rev. Dr. E. Winchester Donald, succeeded Bishop Brooks at Trinity, Boston, has elected to the vacant rectorship the Rev. Percy S. Grant, of St. Mark's church, Fall River, Mass. The Rev. Mr. Grant is about 32 years of age, and a graduate of Harvard University. His present parish is his first one.

The number of candidates for Confirmation at the church of the Beloved Disciple, Wednesday in Passion Week, was 111, largely composed of male adults. The class was presented by the rector, the Rev. S. Gregory Lines, and the rite was administered by Bishop Talbot, acting in behalf of the Bishop of the diocese.

At Christ church, the Rev. J. S. Shipman, rector, the centennial of the parish was celebrated on Easter Monday. A service held in the evening was largely attended by the clergy, and addresses appropriate to the happy occasion were made by several present. There were special musical features under the direction of Mr. Edwards, the organist and choirmaster.

At Trinity chapel, the Rev. Dr. Vibbert, minister in charge, there was an early choral Celebration on Easter Day. At the High Celebration Dr. Vibbert was celebrant. The music included compositions of Fussell, Stewart, Woodward, Wogan, Tours, and Foster. The recessional was, "Come, ye faithful," sung to a setting by the organist and musical director, Dr. Walter B. Gilbert.

At St. Michael's church, the Venerable Archdeacon Peters, D.D., rector, there was daily celebration of the Holy Eucharist during Holy Week, except on Good Friday. The Three Hours' service was said on the afternoon of Good Friday, and there was a recitation of Passion music at night. There were three Eucharistic Celebrations on Easter morning, and a children's carol service in the afternoon.

At the church of the Epiphany, the Rev. Cornelius R. Duffie, D.D., rector, Bishop Potter was present at the service Easter morning, and delivered the sermon. Services are still temporarily maintained in the old church of the Epiphany, and the children's carol service took place there on the evening of Easter Day. The parish is soon to have an efficient assistant minister.

The Church Club at its monthly meeting, Wednesday in Holy Week, discussed methods of Sunday School work. Some time ago a committee was appointed consisting of Messrs. Thomas B. Atkins, B. Keyser, Frances H. Holmes, and Benjamin Lillard, to examine into Sunday School workings and report. This report was presented at the meeting, and drew attention to certain failings in Sunday School management, and made recommendations to amend them. The meeting was one of much interest.

At Trinity church, on Good Friday, the rector, the Rev. Dr. Morgan Dix, preached at the morning service. At the Passion service, the Rev. Prof. Walpole, of the General Theological Seminary, made addresses on the "Seven Words." All the lights in the chancel were extinguished, and the altar was draped in black. The church was crowded from morning until after the hour of the Crucifixion.

At Calvary church, the Rev. Henry Y. Satterlee, D.D., rector, a feature of the Easter music was the rendition of the "Hallelujah" from the "Mount of Olives," and Stainer's Communion service in B. flat. At night Stainer's "They have taken away my Lord" was one of the principal numbers. The 12th musical service of the season was held on Tuesday evening in Holy Week, when Stainer's "Crucifixion" was sung.

At old St. Paul's chapel, of Trinity parish, where Washington once worshipped, the celebrant at the High Celebration was the Rev. Dr. Mulchahey, and the music under the direction of Mr. Leo Kofler, included settings by a number of noteworthy composers. At night the choir which consists of a double quartett and chorus, rendered the first part of

Spohr's "Last Judgment", followed by Handel's Hallelujah Chorus.

At St. John's chapel, of Trinity parish, the Rev. P. H. A. Brown was the celebrant Easter morning, and the large vested choir, one of the finest in the city, rendered the music under the leadership of Mr. Geo. F. LeJeune, who for so many years has been the organist and choirmaster. The processional, "O! the golden, glowing morning," was a composition by Mr. Le Jeune. Other composers represented were Weber, Spohr, Handel, and Gounod.

The Tee To Tum Club of Calvary parish, already described in these columns, was formally opened on Thursday in Passion Week. A reception was held in the afternoon. At night a meeting was held, presided over by Mr. S. D. Babcock. Addresses were made by Gen. Alexander S. Webb, LL. D., President of the College of the City of New York, Mr. Robert Graham, secretary of the Church Temperance Society, and ex-Mayor Hewitt. Much interest was shown by the visitors to the new structure, so complete in all its appointments.

At the church of the Heavenly Rest, the Rev. D. Parker Morgan, D. D., rector, Garrett's *Te Deum* and *Benedictus* were sung Easter morning, and an anthem by Stainer. At Vespers the *Magnificat* and *Nunc Dimittis* were from compositions by Mr. A. S. Baker, the well-known organist of St. James' church, whose musical reputation has reached a high level. An anthem by Barnby was also sung. The vested choir was under the charge of the organist and choirmaster, Mr. Walter Henry Hall.

At Grace church, the Rev. Dr. Wm. R. Huntington, rector, the offertory at the early Celebration was Barnby's "Awake up, my glory." Cooper's *Sanctus* in D., and Selby's *Gloria in Excelsis* in C. were sung. At the High Celebration the music included Battershall's "Christ our Passover," Buck's *Te Deum* in E flat, Selby's offertory anthem, "The Lord hath appointed a day," Cooper's *Sanctus* in D., and Lloyd's *Gloria in Excelsis* in E flat. Mr. Samuel P. War en directed the choir, which was composed of a quartett and mixed chorus. There was a children's festival in the afternoon.

At St. James' church, the Rev. C. B. Smith, D. D., rector, the celebrated vested choir rendered with excellent effect at the High Celebration on Easter Day, Gounod's *Te Deum* in C, the introit anthem, "*O Salutaris*," from Gounod's second *Messe des Orpheonistes*, and the offertory, "Awake, thou that sleepest," by Stainer. At Vespers the *Magnificat* and *Nunc Dimittis* were from compositions by A. S. Baker, the organist and choirmaster of the church, and the anthems were: "But Thou didst not leave," and the Hallelujah Chorus from the "Messah." The Rev. Dr. Smith officiated.

At the church of St. Mary the Virgin, the Rev. T. McKee Brown, rector, Easter was ushered in with a first solemn Vespers on Easter Even, with musical features of a high order. The prelude was from a composition by Rubenstein, the anthem was Pergolesis' "O Lord, have mercy," and the recessional from a setting by Dr. Monk, organist of York cathedral. The solemn High Celebration, Easter morning, was enriched with compositions by Chopin, Cimarosa, Handel, Dykes, and Palestrina. The postlude was Reinecke's "*Marche Triumphale*." At solemn Vespers, Wagner's *Magnificat* and *Nunc Dimittis* were sung, and the antiphon was Le Prevost's, "This is the day which the Lord hath made."

On Monday in Easter week the new building of the New York Society for the Prevention of Cruelty to Children was formally dedicated. The exercises were held in the building at the corner of 4th av. and 23rd st., and Bishop Potter took part in them. Addresses were made by several persons of note. The edifice occupies 100 by 50 feet in this central location. The land is valued at $175,000 and the structure at $300,000, making a total valuation of nearly a million dollars. It is eight stories high, and built of Indiana limestone, buff brick, terra cotta. and marble.

The managers of St. Luke's Hospital met on the evening of Monday in Holy Week. Formal announcement was made of the death of Mr. Chas. G. Landon, whose funeral took place that morning at Grace church. He had served as a manager since 1885. Resolutions of appreciation were adopted. A committee on ceremonies for the laying of the cornerstone on May 6th, was appointed. Bishop Potter and the Rev. Dr. Huntington have accepted invitations to take part. Miss Emily A. Watson and Mrs. Mary J. Walker had each subscribed $5,000 toward the convalescent home offered by Miss Minturn. As that undertaking has been abandoned, the donors allowed the use of their subscriptions to endow two beds in the hospital.

St. Michael's church, the Ven. Archdeacon Peters, D. D., rector, has a new chapter of the Church Association for the Advancement of the Interests of Labor. The members and associates and a few friends of the Girls' Friendly Society have been enjoying a course of lectures given under the auspices of the Society for First Aid to the Injured. The lecturer, Mr. Frederick Brockway, made the lectures very interesting as well as instructive, and at the last, Mrs. Brockway kindly supplemented his lecture with a talk on nursing and the care of the sick room. An examination resulted in the grant of certificates for first aid to the injured. Bishop Potter will make his annual visitation of the parish for Confirmation, on the afternoon of the 2nd Sunday after Easter.

At the church of the Reconciliation, the Rev. Newton Perkins, minister in charge, the choir is preparing an entertainment for the evening of Wednesday, April 12th. The managers of the Bethlehem Nursery will have a reception and tea at their house on the afternoon of Tuesday in Easter week. The Nursery is doing a good work for the children of the East Side working women. A meeting of St. Andrew's Brotherhood was lately held in the church, when addresses were made by Mr. Holmes, Mr. Taylor, and Mr. Wm. F. Kiernan. There was a large attendance of men of the congregation. After the service, a meeting was held in the choir room, at which Mr. McMasters presided. The duties of membership were clearly explained by the chairman. Six men offered themselves as members. The new chapter is getting well under way. The Bishop will make his visitation for Confirmation on the 3rd Sunday after Easter.

The first anniversary reception of "The Students' Movement" was held at the Students' Club on the afternoon and evening of Saturday, March 25th. The movement aims to establish a tie between the 15,000 students of the 26 colleges and professional schools in the city, and by good influences counteract the demoralizing effects upon so many young men, of the metropolis. The work which was begun in 1887 in a small way, as a result of the visit of Prof. Henry Drummond, has attained the dignity of a club-house of handsome appointments; but enlarged means are needed to make it a complete success. At the reception, addresses were made by Messrs. Jas. W. Alexander, Freeman C. Ward, and others. Bishop Potter commended the movement, and told of a similar club started by Mrs. Whitelaw Reid in Paris, while her husband was minister to France. The Columbia Glee Club sang.

At Trinity church, the Rev. Morgan Dix, rector, Easter began with an early Celebration. Morning Prayer was said later, and the High Celebration took place at 10:30. The processional was "Jesus Christ is risen to-day;" introit, "Behold the angel of the Lord," Tours. The offertory anthem was Wesley's "Blessed be the God and Father," and Hummel's third Mass in D was sung by the vested choir. At Vespers the music included Calkin's *Magnificat* and *Nunc Dimittis* in G, and the anthems, "For Thou didst not leave His soul in hell," "Let all the angels of God," and the Hallelujah Chorus from the oratorio of the "Messiah." The music was under the direction of Dr. A. H. Messiter, organist and choirmaster. Victor Bauer, assistant organist, played a *scherzo* by Lemaigre for the opening voluntary at morning service; "Fugue in D," by Grison, as a postlude; Capocci's "Gran Coro Triomphle" for prelude at Vespers, and Batiste's "Grand Offertoire in D" as closing voluntary. There was an Easter festival for the Sunday school children at night.

At St. Bartholomew's church, the Rev. David H. Greer, D. D., rector, there was a choral Celebration on the early morning of Easter Day, with carols. At the High Celebration the music included Sullivan's processional, "Welcome, happy morning," Parker's "Christ our Passover," Schumann's *Te Deum* in B flat, Stanford's *Jubilate* in B. flat, Gounod's introit "Begin my soul," Gounod's "Unfold ye portals everlasting, as the ascription, G. W. Warren's offertory, "Fill the font with roses," and Guilmant's *Sanctus*. At Vespers the processional was Schachner's "Sound the loud timbrel;" Gounod's *Magnificat* in D, and *Nunc Dimittis* in B flat were sung, and the following anthems: Tours' "Behold the Angel of the Lord," Barnby's "Awake up, my glory," Parker's "Golden Jerusalem," Ouseley's "Great is the Lord," G. W. Warren's "The Rose and the Lily," and the Hallelujah Chorus from the "Messiah." It will be noted that this music was remarkable for the many great masters represented by noteworthy compositions. The rendition was no less remarkable. It was under the leadership of Mr. Richard Henry Warren, the organist of the church. The choir was composed of a chorus of 35 voices, and included soloists of national reputation: Mrs. Theodore J. Toedt, Mrs. Hattie Claffer Morris, Mr. James H. Ricketson, and Mr. Franz Remmertz. Mr. Paul Smith was harpist. At the afternoon service the choir was augmented and the accompaniments played by an orchestra of stringed instruments and the great organ.

The church of the Incarnation, the Rev. Arthur Brooks, D. D., rector, devoted the proceeds of the offering on Easter Day to the endowment fund of the parish. This is carrying out a custom begun two years ago, by means of which a promising beginning of nearly $5,000 has been made toward the provision for the needs of the parish permanently on its present site. A Tuesday afternoon Bible class was lately begun in this church, and has been well attended. It aims at a consecutive study of the New Testament. The questions of Biblical criticism are touched upon, and all modern light is thrown upon the sacred narrative. The congregation has subscribed, without the knowledge of the rector, more than $4,000 for the purpose of establishing in connection with this church, a memorial of his brother, the late Bishop Brooks of Massachusetts, who had preached in the church almost every year since 1875. The Bishop's visits were always warmly welcomed. The form of the memorial, which is left to the decision of the rector, is not yet determined, as the pressure of Lent has prevented its full consideration. A beautiful stained glass window has been placed on the north side of the church in memory of the late John Hudson Hall, a former vestryman. It is presented by his widow and sister, and was made by Henry Holiday, of London, whose work is to be seen in three other windows of this sacred edifice. The subject is the life and labor of St. John. In the upper quartrefoil is the dove, symbolic of the Holy Spirit, whose mission as the Comforter finds so large a place in St. John's Gospel. In the upper lights, the Spirit of Wisdom is represented in connection with St. John's composition of his Gospel, and the Spirit of Prophecy in connection with his vision of the measurement of the heavenly Jerusalem. The middle quartrefoils contain figures of the Seraphim. The lower lights represent the Spirit of Love as the beloved disciple leans on Christ's breast at the Last Supper, and the Spirit of Consolation as the Apostle leads to the cross the Blessed Virgin. The fullness of meaning, and the richness of design, and beauty of color and drawing, render the window one of the most beautiful ever brought to this country. Its tone adapts it very perfectly to its position on the north side of the church, where it utilizes all the light which comes to it, and adds greatly to the beauty of the fine interior.

Philadelphia

The Rev. H. A. F. Hoyt, rector of Trinity church, Oxford, gave an illustrated lecture on the Passion Play of Oberammergau in the lecture room of St. Thomas' church on the evening of the 23rd ult.

In addition to those heretofore given, Confirmations are reported at Holy Trinity memorial chapel, 29; St. Luke's, 11; Messiah (Broad and Federal sts.), 19; chapel of the Home of the Merciful Saviour, 8 children; Crucifixion, 18; St. Peter's, 62; St. Andrew's, 23; Resurrection, 13.

In anticipation of the probable visitation of the cholera during the coming summer, Bishop Whitaker has issued a pastoral letter to the clergy of the diocese commending to their use, both in private and in the public services of the Church, a special prayer adapted from the English Prayer Book, to be said at their discretion.

Palm Sunday was marked by a bright beautiful day, processions in many of the churches, and very elaborate services at the High Celebrations. At St. Mark's church, the Rev. Dr. Mortimer, rector, the palms were blessed at the 7 A. M. service, and at the choral Celebration; the rector preached from Solomon's Song, vii: 8, "The palm tree was the cross."

An illustrated lecture was given in the parish building of St. Peter's church, Germantown, the Rev. Dr. T. S. Rumney, rector, on the evening of the 23rd ult., by the Rev. Dr. William C. Winslow, of Boston, Mass., on "Old Testament Scriptures in the Light of Egyptian Exploration." The lecture was very interesting, and treated principally of Biblical research in connection with Egyptology, for which Dr. Winslow is renowned both in this country and Europe.

Good Friday being a legal holiday, business was generally suspended down town. There was a marked increase in the number of churches open for the Three Hours' service; and in many of these the congregations were increased rather than diminished at the close. At St. Elizabeth's church, after the children had sung the Story of the Cross, the reproaches were also sung at noon, followed by the Three Hours' Passion service, with addresses by the Rev. Father Sargent, O. H. C.

The "Crucifixion," by Sir John Stainer, was given on the evening of the 28th ult., at St. Paul's mission church, by the Philadelphia Vocal Society, under the leadership of Mr. Joseph C. Cousans. The parts of the chorus were well balanced, and the work was performed with admirable expression and effect. The "Crucifixion" was appropriately preceded by the solo, "He was despised," from the "Messiah," most tenderly rendered by Mrs. James McCormick. This same musical composition was given on the evening of the 29th ult., at St. Peter's church, Germantown; Grace church, Mt. Airy; and at the church of the Atonement.

At the church of the Evangelist, the Rev. Dr. Percival, rector, after the High Celebration on Maundy Thursday, Evensong was said, followed by the stripping of the altars in the church and Lady chapel. At the High Celebration on this same day at St. Mark's church, the music was Gounod's *Messe des Orpheonistes*, which was ably rendered by the Men's Choral Society, duly vested, a volunteer choir which has reached a high state of recognized efficiency. On the evening of the same day, this choir was heard again in rendering a selection from the celebrated new musical work of the great composer, Tschinck.

The Rev. James C. Craven entered into life eternal on the 25th ult., after a long illness. He was born in this city, became a graduate of the College of Pharmacy, but subsequently resolved to devote himself to the ministry, graduated at the University of Pennsylvania, and then entered the Divinity School in West Philadelphia. In May, 1875, he was ordained to the diaconate in the church of the Holy Trinity by the Rt. Rev. Dr. Jaggar. Mr. Craven served as an assistant at Holy Trinity during the period of his diaconate and was advanced to the priesthood in that church by the late Bishop Stevens. After spending some time abroad, he was called to the rectorship of the church of the Epiphany, Providence,

The Living Church

Chicago, April 8, 1893

Rev. C. W. Leffingwell, Editor

AN OBJECTION has been urged against the credibility of the Resurrection of Christ, that it was not witnessed by any one. But surely, a man may be known to be dead by the seeing of his dead body, though no one may have seen him die. One who is seen alive after his death and burial, may be known to have risen from the dead, though no one saw him rise. We do not see how any fact could be better attested than the fact of Christ's re-appearance after his entombment, notwithstanding the extraordinary guard and watch that was kept by Roman soldiers. If his return to life had been apparently that of natural resuscitation, as from a trance (though this was impossible, his heart having been pierced with a spear guided by a practiced hand) all Jerusalem would have known of the occurrence, from the soldiers themselves, and there would have been no marvel over it and no Church or creed growing out of it. It would have been claimed, with plausibility, that he never had been really dead.

UNDER no other conceivable conditions could the Resurrection have taken place so as to insure such abundant evidence of the fact, and at the same time so as to be in harmony with the whole spirit and order of the Gospel story. The last scenes of the drama are entirely consistent, in coloring and circumstance, with the first. Cunning of man could never compose or imagine anything so grandly simple, so strangely natural, so supernaturally unique, as the unaffected, straightforward, unimpassioned Gospel narrative, that gives in language which a child may read, the account of a Personality before unknown and unimagined among men; unapproached in all history, inexplicable by all the principles of philosophy, of heredity, of ethics, and of religion, before known to the world. The account of the Resurrection fits into this perfect picture of a Divine-human life and a human-Divine ministry. Change a line of it and the fair proportion is destroyed. As well might a stone-cutter assay the remodeling of Angelo's "David," as the subtlest critic dictate a new rendering of a single scene in the life of our Lord, from the Annunciation in Nazareth to the Ascension from the slopes of Olivet.

The Anglican Communion

In answer to a subscriber's enquiry we give the following statistics which are, of course, only approximate. The Official Year Book of the Church of England gives no information as to number of communicants. The latest estimate we have at hand is found in "The Living Church Annual" of 1888, presumably compiled from statistics of 1886. Allowing about twenty-five per cent. for growth during seven years, which is less than the rate in our own country, we make this estimate:

PRESENT NUMBER OF COMMUNICANTS

In the United States	560,000
" " Church of England	1,500,000
" " Church of Ireland	125,000
" " (Episcopal) Church of Scotland	40,000
" " British Colonial Churches	360,000
Total Communicants	2,585,000

The above estimate does not include communicants in foreign missionary fields; only those in English-speaking countries are estimated. For the former, add say 75,000. Whitaker's (English) Almanac gives the Church "population" of England as 13,500,000; this counts one communicant to nine of baptized adherents, which is about the proportion found by dividing the entire Church population of the English speaking world by the total communicants. This Church population, according to Whitaker, is 23,000,000. Divide this by 2,585,000, total communicants, and the result is 8.9. The following tables may be found interesting, in connection:

WHITAKER'S ESTIMATED MEMBERSHIP OF RELIGIOUS DENOMINATIONS THROUGHOUT THE ENGLISH SPEAKING WORLD (1891)

Episcopalians	23,000,000
Methodists, all kinds	16,960,000
Roman Catholics	15,200,000
Presbyterians, all kinds	11,100,000
Baptists, all kinds	8,600,000
Congregationalists	5,500,000
Free Thought, various	3,500,000
Unitarians of several names	1,250,000
Minor Sects	4,000,000
German, Dutch, Lutheran, etc.	1,750,000
No definite religion	13,500,000
English Speaking Population	104,360,000

THE RELIGIONS OF THE WORLD.
(From Schem's Statistics.)

Christians	380,000,000
Buddhists	340,000,000
Mohammedans	210,000,000
Brahmins	175,000,000
Confucianists	80,000,000
Sintoists	14,000,000
Jews	7 000,000

DISTRIBUTION OF CHRISTIANS—DENOMINATIONS.

COUNTRIES.	Population	Roman.	Pr'test'nt	Eastern.
America	84,500,000	47,300,000	30,000,000	.....
Europe	331,800,000	147,300,000	71,500,000	69,300,000
Asia	798,000,000	4,900,000	1,800,000	8,500,000
Africa	203,300,000	1,100,000	1,200,000	3,200,000
Austr'lia, Polynesia	4,400,000	400,000	1,500,000	.....
Total	1,432.000,000	201,000,000	106,000,000	81,000,000

The Resurrection of the Body

Easter, the queen of Christian festivals, emphasizes not simply the doctrine of immortality, but still more that of the Resurrection of the Body. This doctrine which, from the first, formed one of the most attractive teachings of Christianity to men in general, was also to some a stumbling block. Always, as at Athens, when men "heard of the resurrection of the dead, some mocked," while "others said, we will hear thee again of this matter."

So it has been to this day. While many, embracing with simple faith this foundation truth, have found in it consolation, others have continually denied it.

Some repudiate the resurrection of the body, because they do not believe that there can be any material element in that which is to be immortal and glorified. This is a widespread error, connected with popular teaching on the subject of spiritual religion. The only true realm of religion is conceived to be the realm of spirit. Matter, the human body as being material, is to be as far as possible disregarded in connection with religion, and in the world to come is to be gotten rid of altogether. Thus outward gestures and attitudes in which the body is made to take its fitting part in acts of worship, have been condemned. This teaching strikes a blow at the Incarnation, for it implies that matter is essentially evil, in which case it is impossible that God could have become man, assuming a human body as well as a human soul. The doctrine of the Resurrection of the Body is a perpetual witness against this fundamental Manichean falsehood that matter is essentially evil in its nature and that the spirit of man can only become free by escaping from all entanglement and contact with it.

Again, among those who do not consciously intend to depart from the Catholic doctrine on this subject, there has been much misunderstanding of the meaning of St. Paul in 1 Cor. xv: 44; "It is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body." This is often interpreted as if "natural" meant "material." The passage would then mean that the material body is laid aside at death, and a body which is pure spirit will be raised in its place. But a glance at the original Greek will show at once that nothing of the kind is asserted. Perhaps the most literal translation would be: "It is sown a soul-body, it is raised a spirit-body." In both cases there is a material element, and in both an immaterial. The material element is the same in both, namely, body. But the immaterial is different; in the first instance it is soul (*psyche*), in the second, spirit. The most careful commentators explain the meaning as follows: The body under earthly conditions is dominated by the soul, that is, the power or force by which the man lives, feels, and thinks. This, separated by the fall from the indwelling of the divine Spirit, and so tending by nature to corruption and abasement, is, according to St. Paul, the force which controls the body in this life, so that even regeneration does not deliver the body from death: "If Christ be in you, the body is dead because of sin;" but it insures the final triumph of the spirit-nature through the co-operation of the Holy Spirit: "If the Spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies by His Spirit which dwelleth in you." The spiritual body is not less a body, a material organism, in the resurrection than before. The statement of St. Paul is simply this, that whereas the body as it now is, is controlled by a lower and earthly life, then it shall be dominated by a higher life from heaven.

Another form of error, while admitting that what is to be raised is a material body, denies that it is in any sense the same body with that which we now have. The tenderness with which Christians treat the bodies of their dead, the services they hold over them, the committal to the earth in the hope of a joyful resurrection, the reverent care of their graves and the like, are all very amiable, but superfluous, since it is in no sense these bodies that shall rise, but others newly created. There is no relationship between the mortal form of our loved one which we lay to rest, and that which shall rise to heavenly places to be with Christ. It would be better to dissever our thoughts, as soon as possible, from the body which we bury out of our sight, and turn them to the contemplation of the new and glorious body of the resurrection morn.

But the Church has always insisted that identity is to be preserved between the body natural and the body spiritual, that it is "this mortal" which is to "put on immortality," these mortal bodies which are to be quickened. And thus we profess belief in the resurrection of the body, not of a body. The necessity of insisting upon this preservation of identity is seen in the vital connection of this doctrine with the eternal responsibility of the individual. The body is most intimately concerned in a large part of the sins we commit and the good we do. Many of these sins would be impossible without the body. But if this body ceased to be, all that part of human responsibility which pertains to the body would be annulled. Another body, not vitally connected with that in which the deeds of life were done, would have no share in any responsibility for them. The truth, therefore, is that the whole man, body and soul, is destined to appear before the judgment seat of Christ, that all may receive *in the body* according to the deeds done in the body, whether they be good or bad. The man that sinned will be judged, but the man would no longer be the same man, if the identity of his body as well as his soul were not preserved.

An objection is made on the ground of absurd consequences. The buried body, by a process of decay, crumbles into dust. Its elements are taken up again into forms of vegetable and animal life. They become, it may be, constituent parts of other men. Two bodies or many bodies may have contained some of the same material particles; whose, then, shall they be at the Resurrection?

The identity of the body is not a question of material particles. The sameness of the body, even during this mortal life, is not maintained by the re-

tention of the same particles from beginning to end. On the contrary, at every breath and every movement, we take in new particles and throw off others. After a few years it is probable that not an atom remains of that which once made up our physical frame. Even while we live, that which once was a part of ourselves may have already entered into the physical being of others. Yet no one questions the identity of the body of the grown man with that which he possessed as an infant. There is a continuity from childhood to old age, by which the unity of the individual is preserved throughout. In some analogous way it is to be assumed that the identity of the resurrection body with that which was laid aside at death will be preserved.

It is clear that the Resurrection of the Body is no vain or useless dogma. In the first place, it refutes the error that matter is essentially evil, an error which either implies that God is not the Creator of all things or else that He is the Creator of that which in its very being is evil. Next, this doctrine preserves the truth of human responsibility, and brings it home to the individual with a force that nothing else could effect. It assures us that the man who sinned shall stand before the judgment throne the same man that he was on earth.

Lastly, very much of Christian consolation is wrapped up in the great truth of the Resurrection of the Body. It is the ground of the Apostles' injunction (I Thess. iv: 13), "that we sorrow not as others which have no hope." Thus, besides the assurance that "the souls of the righteous are in the hands of God," the committing of their bodies to the grave is but a solemn preparation for a future glorious harvest, when, however transfigured, we shall again recognize and be forever united with those to whom our souls have been knit in love here on earth.

An Easter Rhapsody

BY THE REV. JOHN DOWS HILLS

"I am He that liveth and was dead, and behold, I am alive forevermore, Amen; and have the keys of Hades and of death."—*Revelation i: 18.*

Jesus, God and Man, risen from the dead, we hail Thee Conqueror of conquerors, and crown Thee Lord of lords! Let other days suffice to tell the story of great nations' births! Let other lips sound the praises of those who have delivered man from tyranny and oppression! This is the Day of the whole human race! Thou art the Deliverer of all mankind! Hail, Thou who didst take our flesh that, as Man, Thou mightest meet the foe whose chains we wear, and from whose bonds we cannot loose ourselves! Hail, Thou who didst, single-handed and alone, meet death—death which laughs at our poor struggles to escape him, and says to each of us, "Thou art mine, O man!" Hail, Thou who in the horror of great darkness, didst meet this our foe, and, dying Thyself, didst strip from him his power! Hail, Thou whose body did lie in the tomb, Thou whose soul did rest in the Paradise of God, and who didst in grave and Hades take the keys from him who so long had held them! Hail, Thou who standest beside a tomb which has yielded up a body, and by a Paradise which has sent forth a soul! Hail, risen Jesus, with the keys of Hades and the grave! Hail, Thou who wilt henceforth lock and unlock those portals for mankind! Jesus, Conqueror, Savior, God, on this Thy resurrection day, we bow before Thee, we adore Thee, we pledge ourselves anew to Thy service! Risen Jesus, Thou who art "alive forevermore, Amen," hail, all hail!

Rise up, rise up, fellow-Christian! Look on Him whom thou knowest as thy Saviour and thy God! Thine "Hail" once spoken, open thine ears to hear the answering "All hail" given back to thee by Jesus Christ! Before thine eyes He holds the keys of Hades and the grave! And, with the showing of the keys, He makes assurance doubly sure of all that He and He alone can be to thee and me!

Shorn of power is the once unconquerable enemy, death! Robbed is the king of terrors! To shrink from the mysterious disseverance of the twain, body and soul, which God hath joined together, marks us divine, for sin, which brought the severance, is an intruder on God-made humanity. But to come nearer and nearer to this temporary death, and with the coming to feel less and less the inborn shrinking, and at the very end to lie down for the little sleep in perfect resignation, is diviner still. Now the keys of that abode which all must enter, no longer lie in an enemy's hands. Now the hour, the place, the circumstances, all await another's assignment. Now the dearest Lover of mankind says when, and where, and how. Now the tenderest Friend of humanity speaks peace to the believing soul as the time draws near. Now Jesus, in love beyond all words to tell, directs the unlocking of the doors. Now He puts in the keys with such gentleness that their turning brings no anguish of soul. Now Jesus' smile shines upon the face which the soul is leaving. Now His angels sing sweet lullaby as sleep comes on. And from out Paradise, opening to His key, there streams a radiance eternal to gild even the bed of death with light.

With what new eyes, Christian believer, dost thou now look upon the once grim grave. All earth seems sweet, all tombs seem holy, now that Jesus' body has blessed the earth and hallowed the tomb. No longer is it the "bourne from which no traveler returns." No more an eternal resting place for the body of man. Henceforth it is only the transient bed of the loving Father's providing. Henceforth it is only the restful couch for the tired body's repose. Over it, with the first casting on of earth, we make the sign of the blessed cross. God's own grass and flowers creep lovingly across, as if to shield. And as we spread the covering over our children's forms at night, and watch them sleep with our kisses on their lips, sure of the morrow's waking, so now the Christian's body sleeps with Jesus' benediction resting upon it, and Jesus, with the keys which He only holds, will one day unlock the close-shut portals and call in tones sweeter and more tender than a mother's own, "My child, arise!"

For Thou, O blessed Jesus, wilt one day unlock, as well, the doors in Paradise where rest the souls. For this Thou keepest yet the keys. And Paradise, at Thy command, must open wide its portals and let out all the resting souls, as it has let them in. A soul at rest is but a soul, and, sweet as is the rest with Jesus, "that soul is still only waiting, "waiting for the redemption of the body." Jesus holds the keys of the place of safe keeping. And when He knows the time is ripe, wide will swing the doors at His turning of the key. Even "the calm of Paradise the blest" is to have an end. As the doors were opened to send forth the soul of Jesus to the sleeping body of Jesus, so, at His unlocking, to myriad bodies, raised and made immortal like His own, will return their myriad souls. Then the keys will fall from Jesus' hands. For thenceforth, to man complete, body, and soul, will come the glories of high heaven which will know no locking and no unlocking forever and forevermore.

Thus far we look upon Thee, risen Lord, as Thou standest with the keys of Hades and the grave. Thus far we keep our fingers on our lips, and drink in to the depths of our immortal souls Thine own greeting on the Easter morn. Unstop now, our lips, and let us tell again how we do love Thee! Jesus, God-man, we hail Thee Conqueror of conquerors, and crown Thee, Lord of lords! Hail, Thou who didst take our flesh, that, as Man of men, Thou mightest meet our foe on his own ground! Hail, Thou whose body did lie in the grave, and whose soul did rest in Paradise, and who didst in Hades and the grave take the keys of both from him who had so long held them! Hail, living Jesus, standing by a tomb which has sent forth a body, and by a Paradise which has given up a resting soul! Hail, Thou who, from henceforth, wilt lock and unlock these precincts for all mankind! Jesus, Conqueror, Saviour, God, on this, Thy resurrection day, we bow before Thee, we adore Thee, we yield ourselves anew to Thy service! Risen Jesus, Thou that art "alive for evermore, Amen," hail, all hail!

Letters to the Editor

THE NEW PRAYER BOOK

To the Editor of The Living Church:

I purchased recently a copy of the new Prayer Book, Oxford edition, published by T. Nelson & Sons, N. Y., and have also a larger copy of the same on the prayer desk of my church. In these books, in the lxxxiii Psalm, in the Psalter, verse 9 reads (in part), "But do thou to them as unto the Madianites; . . ." and the xc Psalm, verse 12, reads (in part), "O teach us to number our days; . . ." Will the custodian of the Standard Book of Common Prayer inform us whether this reading "conforms" to the Standard Book, and if not, whether there are other errors? T. B. BERRY.

IN DEFENCE OF HARVARD

To the Editor of The Living Church:

In your issue of the 18th, I think that certain mistaken strictures are made upon student life at Harvard; with Yale I am not concerned. At Harvard there certainly is no fostering of a privileged class of rich men's sons who become a snare and stumbling block to the very class of men who alone are likely to reflect credit upon the university.

I have asked the secretary of the university to send you "Students' Expenses," just published, which shows, from returns made by a very large number of students, the actual amount of their expenses. I should not hesitate to advise any Churchman who has a boy of promise to send him to Harvard. W. H. WYATT-HANNATH.

Yankton, S. D., March 26, 1893.

"OUT OF MYSELF"

To the Editor of The Living Church:

The author of the poem published in your department in the issue of March 11th, under the title of "Oh, lift me up," was Cornelia Seabring Parker, a lovely and gracious soul whose life exemplified all the good she prayed for in her verses, and who entered the Paradise of God Dec. 25th, 1881. It was my high privilege to have been her dearest friend, and I know nothing could have given her greater happiness than the knowledge that even one soul had been helped out of darkness and despair by the lines she wrote. The proper title of the poem is "Out of Myself." It was written about 1872, and the second and fourth verses, as printed in THE LIVING CHURCH, should change places. By something of a coincidence you also print on the same page a poem by her sister, Mrs. Bessie Chandler Parker.

CARROLL DOUGLASS BANCROFT.

ROMAN CONFIRMATION

To the Editor of The Living Church

I recently learned from the Rev. Dr. Miel that of the 28 attendants upon his lectures preparatory to Confirmation, 20 had been confirmed by foreign Roman bishops, leaving him but eight to be presented to Bishop Whitaker at his late visitation. In reality, there were nine confirmed, but one of these was from St. Clement's. Dr. Miel thinks there ought to be some office for the reception of those who renounce the Roman obedience. Confirmation, like Baptism and Orders, cannot be repeated in the case of those coming from Rome. In Dr. Miel's own case, he tells me, that having applied for admission, and completed the canonical requisites, the only ceremony (in the church of the Saviour) was his advancing to the chancel rail and making his profession by saying the Nicene Creed; Bishop Stevens then took him by the hand and bade him enter the sanctuary, and the office of Holy Communion followed. A sick child baptized at home, is "received into the congregation of Christ's Church" by a prescribed form; should not a Romanist be subjected to some similar ceremony? This question has never been agitated, so far as I know. H. A. DE F.

PRAYER BOOK SOCIETIES

To the Editor of The Living Church

A "Poor Priest" asked last week, "for what purpose Prayer Book Societies exist." Having been a trustee of two of the largest of such societies in this country, and being now a trustee of one of them, I have been trying to solve this same puzzle. And after looking at the matter all around, I have come to the conclusion that the main purpose they serve, is to make poor parishes still more dependent. When Prayer Books can be had for twenty-five cents apiece, there is scarcely a man, woman, or child that cannot afford to buy one, and when they are bought, they are prized and cared for. If one will lay by only a penny a week, in twenty-five weeks he can be the proud and happy owner of the new edition, which is the only one allowed and required to be used anywhere throughout this Church, and it would be hard to find any one who could not lay by, weekly, this small amount. I have a Sunday school of poor, some very poor, children, but we give them no Prayer Books, although we require them to have them. They must pay for them and then they value and take care of them. Prayer Book Societies have made the book thus inexpensive. In starting a new mission, I suppose it is necessary for the priest to have a stock of books on hand, but after it is started, the parishioners should be required to buy their own books. Why should they have their books free (when they are so cheap) any more than clerical services free? A religion that is not worth paying twenty-five cents for, cannot be worth much to the possessor!

V. W.

MISSIONARY BOXES

To the Editor of The Living Church

I would like to write of the benefit the missionary's children derive from the boxes. The clothing sent to them is of so much better quality, so pretty, and so tastily made, that the children are more comfortably clothed; also the taste displayed is reflected in the household.

Easter Eucharistic Hymn

BY MARY ANN THOMSON

Shout for joy, O Sion!
Jesus lives again;
Judah's Royal Lion
Cometh forth to reign.
O Thou Chief victorious,
Hope of all the world!
Be Thy banner glorious
Everywhere unfurled!

Angels bright were keeping
Watch around Thy tomb;
Holy women, weeping,
Sought thee in the gloom.
Thou hadst left thy prison;
Thou hadst burst Thy chain;
And they sought the Risen,
'Mid the dead, in vain.

We have sought and found Thee,
In Thy Feast divine;
Where the angels round thee
Wait on Thee and Thine.
Mighty words are spoken;
And Thy guests are fed
With Thy body broken—
With Thy life-blood shed.

Sacrifice all-holy,
Everlasting Priest,
Veiled in symbols lowly,
In Thy sacred Feast,
Still vouchsafe to feed us
With Thyself, we pray;
Still protect and lead us
All our earthly way.

When we pass the portal
Of the gloomy grave,
Lord of life immortal,
Be Thou near to save.
We have bowed before Thee
In Thy Feast of love;
Grant we may adore Thee
With Thy saints above.

Shout for joy, O Sion!
Praise thy risen dead;
Judah's Royal Lion,
First-fruits of the dead,
O Thou Chief victorious,
Hope of all the world!
Be Thy banner glorious
Everywhere unfurled.

Philadelphia. Easter, A. D. 1893.

Mysie

A STORY OF THE LATE CIVIL WAR

BY E. A. B. S.

AUTHOR OF "VIRGINIA DARE," "CECIL'S STORY OF THE DOVE," ETC.

(*Copyright, 1893*)

CHAPTER XIV.

God's smile is on the waters,
His Spirit in the air,
My glad heart owns His presence,
And swells with thankful prayer.
A peace serene and holy
All Nature's being fills.

After he had made his rounds he returned to the bed, where Mysie had now comfortably arranged little Patience. The child had an unnatural, ashy look about her pale little face, and she was breathing very heavily. She held tight to Mysie's hand, which was the only thing she seemed to have the power of doing.

"It is going to be a hard night," the doctor said, with a side glance at the little face on the pillow. "I would keep these two women, who will remain to help you, away from the child. The grandmother said she would drop in, in the morning, but you must not be alone."

"I tell you," he continued before Mysie could speak, "if my cousin comes on the 11:30 train, I will bring him around and leave him for the night; otherwise, I will be back," and Dr. Hall was gone.

Mysie's two helpers soon fell asleep; the patients, too, seemed resting quietly, with the exception of the poor little girl, who still held on to her; she was growing steadily worse. In spite of all Mysie could do, the breathing became more labored, and at last the signs of the dreadful choking made Mysie redouble her efforts.

How long she had been working over the little patient, she did not know, when a shadow was cast over the bed and a voice, full of power and strength, said: "Raise her head a little more. Dr. Hall has sent me to help you." He had not come a moment too soon, for the child was already choking. Science and Disease fought hard. Not a word was said, but they worked steadily till relief came, and the child was once more laid upon the pillow.

"There will be no more choking for some time. If she can only rally and gain some strength, we may ward it off entirely, I think."

As the dawn filled the room with a soft golden light, the child opened her eyes, and, with a smile of rare sweetness, gasped: "Dear Miss Mysie!" The lids drooped and there was a little sigh.

The doctor bent over the bed one moment, then, as he turned to Mysie, he simply said: "And Jesus called a little child unto Him."

They had both lost all thought of self while they were struggling with the little life. Now it had gone, and left them tired, standing in the east window, bathed in the glory of the sunrise, face to face. A moment, and Mysie had cried: "Oh! dear, dear Dr. White!" And he was holding both her hands tight, as he said, just as gently as he used to, years ago: "I see you have kept your box of courage, you poor, brave, tired little woman."

The little hospital was soon filled to its utmost capacity, but, after the first few days, the disease seemed to be under control; though there were just as many people suffering, the fatal cases decreased every day. The work became more hopeful, though not less arduous.

Mysie confided to her own heart the belief that Dr. White had brought about this great change. She was perfectly well aware of all the precautions which the health authorities from Madison had insisted on. She was well aware that the facilities for nursing the sick were far greater than they had been. Yet, in spite of all this, she felt that down at the bottom, it was Dr. White's skill.

Patience's death had been an unexpected shock to Mysie. Her pity had grown into real love for the poor little motherless child, and just as she thought, she was better, she passed away.

But there was Dr. White, and he had been so kind. He had inspired her with the same courage and trust that he had done years ago, when he first examined her foot at Bellevue; while he was amazed as he watched the young nurse day by day going about her duties with such a quiet, unassuming dignity; possessing that blessed womanly gift of tact, with that executive power and ability which made it possible for her to keep fifty things in her mind at once, and at the same time to personally attend to every part of the work.

He could not help admiring her. He remarked to Dr. Hall one day, as they left the hospital together: "To those poor creatures that child, with her beauty and grace, must seem like a veritable angel as she moves about ministering to them. You would never suppose that little halt in step is caused by an artificial limb."

"Indeed! Really!" was Dr. Hall's reply. "I have always noticed that she was a little lame, but I never supposed it was anything as serious as that; neither should I call her, by any means, a child. I should call her a woman, and a pretty complete specimen of womankind."

"Mysie grown up? Well, I suppose she is," Dr. White said thoughtfully, and as he walked quietly down the country road, he was still thinking of the great changes that had come in the life of the patient whom he had entered in the Bellevue books as Mary O'Donagh, and how that same child had developed into such a remarkably sweet—he did not know just exactly what to call her. In her feelings and capabilities she was most certainly a woman, yet her slender figure and those questioning blue eyes showed that she was only a girl, almost a child.

Then he wondered if all the wretched little patients from the city hospital could be developed into such useful, clever—yes, he might as well acknowledge it—pretty women. Then he found, to his surprise, that he was indignant with himself for classing the "little woman," as he had always called her for her odd, old-fashioned ways, with the ordinary rabble from which his hospital patients came. Then he laughed at himself for being such a goose.

The morning after Patience's death Mrs. Tucker's grief had been vehement. She blamed every one for "Darling's" tantrums. Yes, every one except herself. And then she decided that she would go crazy if she stayed at Percosset, and she, too, might become a victim. So without a word, she quietly packed her trunk, and the next day when Martin drove over—as he did every day with some message or trifling delicacy—she stepped into the carriage and announced her intention of going at once to finish her interrupted visit with her dear relations.

Poor old Dr. Smith was recovering very slowly; and there were few serious cases in the little town. The hospital patients were all convalescent.

Dr. White was leaving, after making his evening visit, when a figure staggered towards the steps, and would have fallen but for the doctor, who half dragged, half carried him in, and laid him on the nearest bed. It was Horace Braynard. He looked ill, and was quite unconscious. Mysie brought water and brandy; Dr. White saturated his handkerchief and laid it upon the white brow. They administered brandy; and after a time consciousness slowly returned.

The patient was very low and weak. The disease had gone so far that there was likely to be a hard struggle between life and death. Dr. White prepared to stay, and Mysie saw that this was a pretty serious case. It was a long time since there had been one in the hospital, and it brought back the horror of those first days.

How many weeks she had been working she could not tell. She only knew that the brilliant leaves had all gone from the trees, carrying with them the autumn; and only the bare trees were left to endure the pitiless winter weather. Mysie thought of the wonders Dr. White had wrought, of the marvelous cures he had effected, and how patiently and untiringly he had worked—all for nothing. Men were so different! Some men living easy, selfish lives; while men, like Dr. White and Dr. Hall, lived lives of daily sacrifice.

Mr. Mitchell, the rector from Madison who came over daily to do what he could for the suffering people, had spoken of Dr. White's untiring care, work, and sac-

All Other Baking Powders

Leave traces of Ammonia, Alum, Alkali or Acid in the Food.

Dr. Price's Cream Baking Powder

Is the only Baking Powder that is free from any taint of adulteration or defect.

Dr. Price's is indispensable when perfect work and wholesome food are desired.

Its higher raising power and marvelous purity make it more economical than any other.

Bogus! Bogus white lead would have no sale did it not afford makers a larger profit than Strictly Pure White Lead.

The wise man is never persuaded to buy paint that is said to be "just as good" or "better" than

Strictly Pure White Lead.

The market is flooded with spurious white leads. The following analyses, made by eminent chemists, of two of these misleading brands show the exact proportion of genuine white lead they contain:

Misleading Brand
"Standard Lead Co., Strictly Pure White Lead. St. Louis."

Materials	Proportions	Analyzed by
Barytes	59.36 per cent.	Regis Chauvenet
Oxide of Zinc	34.18 per cent.	& Bro.,
White Lead	6.46 per cent.	St. Louis.

Less than 7 per cent. white lead.

Misleading Brand
"Pacific Warranted Pure [A] White Lead."

Materials	Proportions	Analyzed by
Sulphate of Lead	4.18 per cent.	Ledoux & Co.,
Oxide of Zinc	45.04 per cent.	New York.
Barytes	50 68 per cent.	

No white lead in it.

You can avoid bogus lead by purchasing any of the following brands. They are manufactured by the "Old Dutch" process, and are the standards:

"ARMSTRONG & McKELVY" (Pittsb'gh)
"BEYMER-BAUMAN" (Pittsburgh)
"DAVIS-CHAMBERS" (Pittsburgh)
"FAHNESTOCK" (Pittsburgh)
"MORLEY" (Cleveland)
"ANCHOR" (Cincinnati)
"ECKSTEIN" (Cincinnati)
"KENTUCKY" (Louisville)
"SHIPMAN" (Chicago)
"SOUTHERN" (St. Louis and Chicago)
"COLLIER" (St. Louis)
"RED SEAL" (St. Louis)

For sale by the most reliable dealers in paints everywhere.
If you are going to paint, it will pay you to send to us for a book containing information that may save you many a dollar; it will only cost you a postal card to do so.

NATIONAL LEAD CO.,
1 Broadway, New York.

Chicago Branch,
State and Fifteenth Streets.

rifice for these people who were total strangers. Then he added: "The reason, Miss Mary, the reason? Ah, it is quite plain: *'Charitas Christi urgit nos.'*" Mysie was thinking all this, as she moved quietly about helping the doctors, who were now both working over poor old Braynard. "Yes," she said, "of course Mr. Mitchell is right. That is what makes him so different from other men. It is just that constraining power, that holding himself back and putting everything else before, that makes every one worship him," —"every one" being herself.

She had been washing the fine linen handkerchie which the doctor had drawn from his pocket and used to bathe poor Braynard's head. As she shook it out she saw a name embroidered in the corner. As she glanced at it and then across at the doctor, who was just then feeling his patient's pulse, the name passed her lips: "Kenneth White." "Kenneth!" The name lingered, as though she could not bear to let it slip from her. The color rushed into her cheeks; her heart throbbed.

What had been the magic in the name? It had certainly set her heart on fire. Why was it she could not raise her blue eyes to the doctor, when he called her to assist him? The little hand that held the glass of medicine trembled, so that it was a marvel the contents were not spilled; and she was glad when she was called by a patient to another room. When, after a time, she returned, Dr. Hall was sitting with Braynard alone. The latter appeared to be sleeping quietly and breathing more regularly. Dr. Hall called her to one side and said, hastily, "I came here, Miss Mysie, with a message for you, but have been so absorbed with our new patient, I'm afraid I almost forgot it. Mrs. Johnston sent Follet over this evening with a note, asking me if it were a possible thing to spare you, and if so, would you go to her? We can manage Braynard. I told Riley to send a hack at six o'clock. I knew you would want to go; you are so fond of the children. I suppose there is no doubt but that we can give Mrs. Tucker the thanks for carrying the contagion."

(To be continued)

Lantranc

XV.—EARLY CHURCH HISTORY

BY K. F. J.

For many years Lanfranc remained at Bec, learning lessons of practical piety from Herlwin, and at the same time instructing the hundreds of pupils who crowded about him as soon as they discovered his retreat, for his light could not long be hidden. He was made Prior of the convent, and while holding this office, attracted the notice of Duke William, who evinced a marked appreciation of his talents. The story of the beginning of their friendship is an interesting illustration of the characters of these two great men. William's marriage to Mathilda of Flanders, was within the prohibited degrees, and therefore was condemned by Church and Pope. While Lanfranc very strongly upheld their authority, and loudly denounced the union, William well knew that he was an enemy to be feared, and, if possible, conciliated, for the opinion of such a man, says Dr. Hook, "had an effect similar to that produced in these days by an article in a leading political journal." So he despatched his chaplain Herfast, with a number of courtiers to Bec, to do homage to Lanfranc, not dreaming that he could resist such flattering testimony to his talents. But the Prior of Bec could not be so easily won, and treated the embassy most ungraciously, actually ridiculing the ignorance of the ecclesiastic to the great delight of the scholarly frequenters of the monastery. William was furious when he heard the report of his indignant ambassadors, and immediately ordered Lanfranc into exile, that one of the monastery buildings should be burnt to the ground in revenge of the insult to his dignity. Lanfranc obediently started on his journey, but as he rode the only horse which the convent possessed, a sorry lame beast, he could not travel very rapidly.

Meeting the duke (whether by accident or design, is uncertain) he said, with the ready wit for which he was always famous: "Give me a better horse, and I shall be better able to obey your commands."

William exclaimed laughing: "Whoever before heard of an offender venturing to ask a donation from the very judges whom he has offended?"

But forgiveness followed, and from that time the duke and the Prior were fast friends. Lanfranc agreed to go to Rome to try to persuade the Pope to grant a dispensation which would legalize the marriage, and this his ready tact soon accomplished. The conditions of the Pope's consent were that William and Mathilda should build and endow two abbeys and four hospitals, which they gladly agreed to do, and the two churches of St. Stephen and of the Holy Trinity were erected in Caen. They were both very beautiful and characteristic of the founders. Mathilda hastened the work on her smaller and more elaborate construction, and it was consecrated before its completion, so anxious was she to atone for her error. William and Lanfranc pondered long over the plans of the others, and by slow and careful labor made a more enduring and stately pile. "The one is the expression in stone of the imperial will of the conquering duke, the other breathes the true spirit of his loving and faithful duchess." When the abbey of St. Stephen's was at last completed in 1066, nothing would satisfy its founder but that the first abbot should be Lanfranc. This dignity was forced upon him greatly against his inclination, for he dearly loved his home at Bec, and had no desire for advancement. But though he yielded in this instance, he was obdurate when offered the Archbishopric of Rouen, thereby risking his friendship with William, though the great man only admired the more his courage in opposing his will.

Lanfranc was William's closest friend and constant adviser, so much so, that Freeman considers him responsible in a great measure, for the conquest of England. The only probable reason for this would be a desire to reform the English Church, which was in such a sad condition, and if this was his aim, he certainly carried out his purpose most successfully. It was in 1070 that he consented to become Archbishop of Canterbury, after a prolonged opposition on his part. He held out against the entreaties of all his friends, including William, Mathilda, and even Herlwin, and it was not till Pope Alexander urged, and almost commanded, him to accept the office, that he at last reluctantly consented. He believed that his foreign birth and ignorance of the language would be a great hindrance to his work, and when he first came to England, he felt so unhappy and homesick among the barbarous people, as he called them, and the general desolation of the land, that he wrote to urge the Pope to consent to his abdication. This, however, was refused, and Lanfranc determined to make the best of it, setting himself to rebuild his cathedral and reform the Church. Many of the estates of the see had been seized by the greedy Norman nobles, principally by William's brother Odo, Bishop of Bayeux. Lanfranc did not hesitate to accuse him, and to demand restitution, and the king, feeling the justice of the claim, would not interfere to protect his brother, but let the law take its course, so the affair ended in victory for Lanfranc. The income of his see was very large, and the Archbishop's charities were magnificent. He rebuilt his cathedral very beautifully, but unfortunately, only a fragment, if indeed any, of his work remains to-day, for the fire of 1174 destroyed the greater part of the building. But very little of the architectural work has survived anywhere, though he was most lavish in his expenditure on the churches and other buildings in his diocese, but here and there are fragments as at Malling abbey, Lyminge, and a few other places.

(To be continued)

If you go out early in the morning, you may catch rheumatism. Salvation Oil cures it.

Nothing succeeds in removing coughs and colds like Dr. Bull's Cough Syrup.

The Children's Hour

Between thedark and the daylight,
When the night is beginning to lower,
Comes a pause in the day's occupations,
That is known as the Children's Hour.

Jack-in-the-pulpit's Easter Message

BY H. A. JENKINS

Jack-in-the-pulpit rises,
A harbinger of spring,
An Indian-like lily
With wildwood following,
He wears a curious cover.
'Tis like a cowl or hood
All painted o'er with shadows,
Our chaplain of the wood!

And standing 'neath this mitre
So striped with green and red
And mossy brows soft shaded,
He raises priestly head.
Out in yon terraced temple
Of nature's tangled wood,
He sendeth Easter tidings
From 'neath that cloister hood.

"Awake ye, forest flowers,
Put on bright robes to-day,
Since Jesus has arisen
Let all the earth be gay!
Pour forth your sweetest fragrance,
Swing censers with the breeze,
And warble, feathered songsters,
Your Matins, in the trees!

Proprietary

Getting Thin

is often equivalent to getting ill. If loss of flesh can be arrested and disease baffled the "weak spots" in the system are eradicated.

Scott's Emulsion

is an absolute corrective of "weak spots." It is a builder of worn out failing tissue—*nature's food* that stops *waste* and creates healthy flesh.

Prepared by Scott & Bowne, Chemists, New York. Sold by druggists everywhere.

An Indian Outbreak

is a dreadful thing—undoubtedly caused by the irritating effects of dirt.

Outbreaks, and crime generally, are never possible among people who are addicted to the use of

KIRK'S AMERICAN FAMILY SOAP

The great soother of angry passions—the promoter of health and good-feeling. Cleans everything—injures nothing—don't be afraid to use KIRK'S Soap on the most delicate fabrics.

JAS. S. KIRK & CO., Chicago.

Dusky Diamond Tar Soap A Superb Complexion Soap.

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"WORTH A GUINEA A BOX."

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The Living Church

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"Consider the Lilies"

BY MAIE ALLYNE

How fair the lilies with their noiseless bells!
As perfume-censers gracefully they swing,
Whose incense sweet impels
Soft airs to waft their grateful offering,
While beauteous they stand,
Fresh from the Maker's hand.

Some grace frail stems with tiny bells, and hide
'Mid leafage green when May birds sing; so pure,
Their lowly teachings guide
To thought of Him, and thus our faith assure;
For "they toil not," and yet
Their Lord doth ne'er forget.

What raiment! Though "they spin not," "Solomon
In all his glory," was not so arrayed!
The earth and mist and sun
Unfolding brilliant dyes, rich vesture made,
Whose loveliness became
Expressed in that soft name.

Some gorgeous ride, pale ones beside, and breath
As sweet exhale; yet brides the fair-robed choose.
Love wreathes the white o'er death,
For their similitude doth thought infuse
Of holiness. Jesu
More pure than lilies grew.

"If God so clothe the grasses of the field,"
He said, whose blossom fadeth in a day,
What love hath He revealed,
"O ye of little faith," Who cares alway
For you. Such words replete
With love did He repeat,

As in unsullied robes He walked the earth,
Not in the costly vesture kings should wear,
But of symbolic worth.
How blessed must have been the lilies, where
His sacred feet had pressed
When He those words addressed.

Cleveland, Ohio.

Steadily and very rapidly the liturgic year of Catholic Christianity is entering within the religious life of our denominational brethren. This land-mark of the Reformation, which in its blind fury assailed everything pertaining to historic Christianity with iconoclastic vengeance, has ceased to be even controversial ground, while the germinal energies of the ancient liturgic worship have become once more, however variable in their developments, common property among all sorts and conditions of Christian people. The chaotic worship of fifty years ago is fast becoming a thing of the past. Everywhere the great outlines of the Church's year dominate public worship and social customs. Everywhere we hear of and feel the power and spirit of Advent, Christmas, Lenten solemnities with the climacteric of Holy Week and Good Friday, Easter and Whitsun Day. The cycle is orderly and complete. Thus we have a more widely distributed Lent than ever before, and never since the cataclysm of the Reformation has Easter-tide been so universally and devoutly recognized.

It is hard to swim against the current and tide when both set in the same direction. The evangelic power of the liturgic year are known and felt and accepted of all professing Christians. The degree differs, but the spirit and purport are the same. No great denominational church or congregation can afford, henceforth, to ignore Easter. The people accept and demand it, and their representatives, perforce, shape their ministrations accordingly. It is not for us to challenge the completeness of their Easter. It should be enough, at least for the present, that they have attained even an inchoate consciousness of the Supreme Feast, have caught some glimpse of its theologic and evangelic, as well as its ritualistic, purport, and are being exercised thereby. For even the partial recognition of the Christian Year paves the way and throws it wide open towards the ancient creeds, the sacramental system, and the theology of the Incarnation; and so, even to a final recognition of the Catholic Church. The educational, intermediary offices of the Anglican Church and her daughter, the American Church, between the constantly disintegrating denominations and sects of so-called Protestantism on the one hand, and the Catholicity of ante-Roman deteriorations on the other, is among the wonderful resultants of the century. One by one, the old battle grounds have been given up, while in a correlative way the positive claims of historic Christianity have been recognized and conceded, so that the scout lines of the belligerents almost touch, while flags of truce and interchanges of fraternal greetings proclaim an indefinite cessation of hostilities, and, in the Lord's good time, a confederation or an at-one-ment may be hoped for.

All this has grown out of the Catholic constitution of the Anglican Church, her liturgic worship in the vernacular, her conservation of the Holy Scriptures and the primitive creeds; while the beauty of holiness under the ministrations of the Holy Ghost inspire and quicken the work. We are not to lightly esteem the delights and evangelic persuasiveness of a reverent and carefully ordered ritual worship. In conjunction with Catholic teaching and holy living, such a worship must render fruitful service in the furtherance of Christian unity. Were the ancient Greek Church with its precious deposits of an uncorrupted Scripture, a primitive creed, and a vernacular liturgy, drawn straight from apostolic springs, to awaken from its long slumber, enter into the life currents of our civilization, and throw wide open her doors of apostolic recognition and practical fellowship, even Romanism, which is little better than a crumbling shell in its European dependencies, might read the signs of the times, return to her ante-Tridentine teachings, and do her part for the accomplishment of those vast prophecies which assure the faithful of that coming day, when the kingdoms of this earth shall be the kingdoms of the Lord and of His Christ who shall reign forever. But that kingdom shall not be of this world, nor of the earth earthy. It shall have a liturgy "understanded of the people." It shall gather about the Nicene Creed, and it shall realize and keep "the unity of the spirit in the bonds of peace."

It is natural enough that our denominational friends should have been first attracted by the holiday aspects of Easter—its reverent, rejoicing festivities, its floral adornments for the sanctuary, its ecstatic music. its exulting anthems, its august ceremonial. The larger significancies must come afterwards; and already their strong preachers are working down to the underlying bed-rock of theologic and Catholic truths, and their best thinkers are busily adjusting their philosophies and "ologies" to some show of relation with these ancient landmarks and foundations. Few things interest us more than the struggles of "development" theorists to square their convictions and hypotheses with the eternal workings and creative purposes of the Almighty, and the outgoings of his eternal Personality. The dynamic theory, too feeble to bear its own weight and stand alone, makes way to give place to the only true and personal God

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The Oratorio Society of New York has again laid the musical public under a great obligation by the conscientious and triumphantly successful production of "St. Francis of Assisi," an oratorio by Edgar Tinel. It has never been given before in America. The composer is a young Hollander, a sincere and devout Roman Catholic, whose compositions—of which this is the master-piece—have an established European reputation. The earlier success of this important choral society which we have in mind, was the production of Edward Grell's magnificent Mass, written in sixteen parts for four choirs, and sung *a capella*. Two or three years ago—for the work was demanded for repetition—the enthusiasm it elicited was exceptional, and yet it bids fair to be surpassed just now by this "St. Francis," also by a composer hitherto almost unheard of among us. It can hardly be called an oratorio. It is, more strictly speaking, a religious, musical drama, satisfying all the requirements of the Epic, since it represents a cycle enriched with the story and crowned with the glory of one of the most illustrious saints, while its culmination comes within the supernatural, and leaves the listener in rapturous contemplation of the heavenly world and life.

It may well be a source of astonishment that such an august theme has waited until this late day for the highest musical illustration. It is a supremely religious work, in its touching and entrancing narrative, in the exalted conception and reverent spirit of the composer, in the profound religiousness of its musical expression, and we may gratefully add, in the quality and reverence of its interpretation. This conjunction was so striking, that all the recognized critics of the press could find only a common voice of admiring appreciation, and there was no room or place for caviller or critic. The libretto is a beautifully-modelled poem, translated from the German original into exquisite English, by John Fenton. It is an epitomized story of the young enthusiast of the little Italian city, in the 12th century, overtaken by the divine voices in the midst of his wonted pleasures, captivated by a divine ideal and an overpowering enthusiasm of self-abnegation, enamored of poverty, crowned with sanctities, leaving the world and its life in spiritual triumph, laid to his rest with the solemn requiem of Holy Church, and welcomed by the angel hosts in ecstacies of rejoicing, well-nigh passing man's experience or comprehension. The action is simple, direct, progressive, and intensely dramatic. There is a group of young Assisi comrades, tenors, who invite and modulate the simple rustic merriment of the hour, a lord of hospitalities, bass, an impersonator of "angelic voices," soprano, the young Francis (tenor), a watchman, baritone, an angel chorus, women's voices, and a vast chorus of mixed voices. The orchestration has that supremely picturesque quality that explains its own development, and in a wealthy spirituality and transcendent beauty of form and idiom hardly to be found elsewhere.

Three hymns commonly attributed to St. Francisare worked into the narrative: Hymn of Poverty, Hymn of the Sun, and Hymn of Love, their strange and unworldly beauty fairly equalled by their melodic and harmonic translation, each of them in turn reaching an intensity and fervor of beauty almost painful to highly susceptible listeners; the chorus of "angelic voices" following the last of them far out-ranging any similar choral work in mind, in its exalted spiritual beauty. This intensity of supreme religiousness deepens as the story reaches the death of the saint, finding a perfect climacteric that no language can adequately or even approximately characterize. The musical interpretation from the brief orchestral prelude to the final burst of harmonies choral and orchestral, is in living touch with the school and inspiration of Palestrina. The work of the chorus reached a perfection never before realized in the experience of highly cultivated critics who are conversant with the highest choral art abroad as well as at home. Another season, let us hope that this splendid work may be presented again and again.

Dudley Buck's new cantata, entitled, "The Story of the Cross," was rendered, for the first time in Philadelphia on the evening of the 29th ult. at St. Andrew's church, the Rev. Dr. W. F. Paddock, rector, under the direction of Prof. Wm. R. Barnes. The cantata is written along the familiar lines of Passion music, incorporating the "*Stabat Mater Dolorosa*," and an old "Passion Chorale," of which the air was composed by Leo Hassler in 1601. The whole treatment of the subject is dignified and reverent, and the recitatives are of great beauty. Those ascribed to Jesus, taken by a tenor voice, are especially pure and touching in their melody. The cry of the multitude, "Release unto us Barabbas." "The Earthquake Chorus," and "The Accusation," are intensely dramatic. The words of the Saviour on Calvary were given with a voice overflowing with tender sympathy, and the male chorus, "It is finished," is a beautiful arrangement of harmony. The choir was considerably augmented by a selected chorus from St. Andrew's Choral Society, and in addition to the regular quartette of soloists, there was a double quartette of ladies. The work of the chorus was conscientious and intelligent, producing an effective background for the soloists. The instrumental accompaniment throughout was notably beautiful and impressive. Dr. Carl H. Reed was the organist. Prof. Barnes was warmly congratulated upon the success of the first rendering of the cantata. It was repeated at St. Andrew's on Good Friday night, which was crowded to the doors with interested listeners. This same cantata was also sung on Good Friday night at St. Luke's church, the Rev. L. Bradley, rector, and at the church of the Advent.

English Magazines and Reviews

From the Leonard-Scott Publication Co., New York:

Blackwood's Edinburgh Magazine, besides its brace of vigorous stories, with which *Blackwood* is always well stocked, has a generous list of bright articles, miscellaneous, picturesque, and agreeably contrasted; just such reading as fits a leisurely, half-epicurean mood; the choicest of all, that half-dramatic, broadly-characterized "Aberdeen and Aberdeen Doctors," which is a masterpiece after its kind. If but one foreign magazine is to find place on your table, let it be *Blackwood*.

The Contemporary Review has a large central group of papers, some of them brief, yet all of them noteworthy. There is exceptional value in the Rev. J. E. C. Welldon's lecture paper on "The Teacher's Training Himself," plentifully garnished with well-timed biographic illustrations and illustrative citations. Indeed, it would serve a most wholesome purpose

could every teacher "read, mark, and inwardly digest" its wealth of experience and wisdom. Mary Stedman Aldis, in "Thou art the Man," drives home some sharp, well-aimed thrusts at the men of various guilds and professions who conspire to shut women out of accessible occupations and the legitimate rewards thereof. But when she reaches the universities and assails the dons because the academic degrees, emoluments, and fellowships are severely guarded against the enterprising "honors-women" of Girton and Newnham, her shafts fall flat and harmless, and her taunting flings against "Mother Church" are still more wide of the mark. For even "honors-women" of Girton and Newnham should have picked up enough of law and history to know that not only are university statutes binding upon officers who are sworn to obey and administer them, but that "Mother Church" had full and unequivocal power to plant her benevolences and endowments amid such prescriptions and enactments as should guarantee their immunity and protect them from desecration and violence. Something of the same type of the Agrarian or Communistic spirit is found in the Rev. R. E. Bartlett's "Holy Catholic Church," an elaborated *lucus a non lucendo* in which Independency, "Non-conformity," and the most bitter and violent of sectarian bodies, are stupidly identified with Mr. Bartlett's ideal of "The Holy Catholic Church," which seems to possess neither corporate identity nor vested rights which the people are bound to respect.

The Fortnightly Review keeps equal pace with its rival in the number and literary value of its articles, nine out of the eleven commending themselves to the thoughtful reader, the last three having exceptional interest. "The History of a Movement," by Mrs. Garrett Anderson, sketches the progress made in Great Britain in the medical education of women and their entrance into the medical profession, from the memorable history of Dr. Elizabeth Blackwell, who first of her sex achieved the distinction of earning and securing the M.D. in 1850 in New York, followed by Dr. Mary Putnam-Jacobi, who accomplished the same result in 1868. The record is profoundly interesting and suggestive. Miss Garrett was the first English woman who succeeded, after long and harrassing struggles, in securing a medical authentication in England in 1865. There is a sad, almost disheartening spirit in J. Addington Symonds' powerful exposition of the great Renaissance in his paper, "The New Spirit." The disclosure of its genesis and interior qualities are masterly if they are frankly painful and revolting. Mr. Symonds is the acknowledged apologist and evangelist of the Renaissance, and he confesses, or rather proudly proclaims, its spirit of unqualified paganism, while gloating over its devastations and prophesying its future triumphs.

Some Art Periodicals

The Art Amateur, Union Square, New York, gives, in addition to its multiplied original articles in the service of amateurship and the decorative arts which may be cultivated at home, its usual comprehensive survey of art enterprise and production at home and abroad. It is rather an intelligent and careful scrutiny of current art events than an expositor of special art ideas and cultures. It is not so much an instructor as an interesting and suggestive commentator. It contemplates contemporary art as something transitional and ephemeral, and art itself as chiefly a recreation and pastime, rather than as an evangelist and teacher. The imperishable and classic in art do not recur to it as a constant measure and criterion of present artistic endeavor. Yet nothing could be more welcome, after its kind, than this monthly budget of pretty pictures and art studies and art recreations.

The Portfolio (February), edited by Philip Gilbert Hamerton, Macmillan & Co., New York, is devoted explicitly to this higher field of critical study in full recognition of the great art of the past as the master and teacher of the present. The page-plate frontispiece is a vigorous etching by Herbert Dicksee: "The Last Defender," who here figures as a great bloodhound ready to meet the assailants who are forcing the door—a 17th century story of the great civil war in England, and the scene, a Jacobean house. The principal paper, "English Work in Impressed Horn", is especially interesting to antiquarian collectors of English historic souvenirs. We read with deep interest the paper by Pietro Perugino, whose history covers the purest and loveliest period in religious art, when the artist was a reverent evangelist. There are reproductions of two of his principal works, "The Virgin appearing to St. Bernard"—for the credulous piety of that ardent day did not scruple at anachronisms—and "The Crucifixion", which can only be compared with Albert Durer's.

The Magazine of Art (March), Cassell's, New York, covers a more widely diversified field, although on soundly conservative lines, and deals more freely with contemporaneous European art, giving intelligent critical comment upon the best productions of the leading Continental schools. In the opening paper, on "The Royal Society of Painters in Water Colors", we note at a glance the deep influence the Continental art has already exercised upon the English painters, and this will be yet more generally recognized in the art department of the approaching Columbian Exposition. Even English critics admit something of this when they speak of Sir Frederick Leighton, president of the Royal Academy, as "The Bouguereau of English Art"! In the "Old Masters' Exhibition", by the editor, the remarkable productions of Louisa, Marchioness of Waterford, receive a warm and intelligent recognition, and the two illustrations certainly justify the encomiums of the editor, since "The Prodigal Son" and "The Stairs of Life" reach a very high note of artistic excellence and distinction. Most interesting of all is the admirable article on Dagnan-Bouveret, certainly among the foremost of living French painters, ranking easily with Jules Breton and in some particulars advancing beyond him. With a fascinating personality and an admirably-ordered life, it is not strange that his religious pictures—to which he is especially devoted—should be profoundly religious in suggestion and touched with the glow and fervor of the Christian faith. He is classed also with the late Bastien Le Page, but seems to have attained a nobler art. Here is a portrait, with illustrations after four of his recent pictures. "The Consecrated Bread" and "The Pardon", both ecclesiastical subjects, perfectly exemplify our reference to his religiousness. "The Madonna", robed in white, clasping the infant Saviour tenderly and reverently to her embrace, as she stands in the foreground under a trellised arbor of grapes, is one of the loveliest creations of religious art of any school or period. "Mr. Timothy Cole and American Wood-Engraving", by Edwin Bale, will certainly arouse attention and possibly provoke controversy. Mr. Cole is chiefly identified with the important series of engraved reproductions of ancient Italian art which appeared serially in *The Century Magazine*, accompanied by Mr. Stillman's literary comment and Mr. Cole's technical elucidations. Here the new American theory of the wood-engraver's art—that the artist should divest himself of all individuality of idiom and method and devote himself exclusively to literalistic truthfulness, emulating even the fidelity of the "process-block"—comes into abrupt collision with the English and Continental doctrine which demands the cultivation of the highest artistic individuality on the part of the engraver. Mr. Bale's reasonings and conclusions are solidly put and not easily refuted. At any rate, our great illustrated monthlies are steadily ignoring and dispensing with the many wood-engravers they have so painfully educated, and are resorting to "process-blocks" as almost equally effective while far less costly. In other words, the American theory of wood-engraving has subjected the engraver to a fatal competition with the "block process," and the engraver goes to the wall.

The Musical Times (February), Novello, Ewer & Co., New York, is rich in foreign intelligence, especially of England, and provides many papers of professional value from excellent authorities, both on criticism and composition. The opening editorial, on "Music in Public Worship", should command a general reading. There is a fine literary discrimination in the series "From My Study", with many examples of exquisite lyric verse. Mr. Swinburne has written a new poem in three stanzas, a greeting from England to America, "East to West", here given in full. Prof. Villiers Stanford, *Mus. D.*, has set it to music, and the Novellos will shortly publish it. The musical number is a "full anthem", by Frank L. Moir, contrapuntal in form and imbued with the spirit of the earlier musical art. The subject, "I did call upon the Lord", is beautifully developed.

Book Notices

John Keble—a Biography. By Walter Lock, M.A. With portrait from a painting by George Richmond, B.A. Boston and New York: Houghton, Mifflin & Co. Price, $1.00. Pp. 245.

A charming addition to the life of the poet-priest, published first after the death of the sainted Keble. To re-read the life of the author of "The Christian Year" is delightful; more especially is this true with the additional letters and facts placed at Mr. Lock's disposal and used so judiciously. The Oxford Movement has some of its secrets revealed in this book, which make many events clearer.

Bible Studies. Readings in the early books of the Old Testament, with favorable comment, given in 1878-9, by Henry Ward Beecher. Edited from stenographic notes of T. J. Ellingwood, by John R. Howard. New York: Fords, Howard & Hurlbert. Price, $1.50.

These sermons are in Mr. Beecher's usual vigorous style. They contain a great deal of keen insight into the characters of the Old Testament, and with that, much valuable research. To the young preacher they afford a good deal of instruction in the matter and manner of sermonizing, though we cannot always commend the theology.

Meditations for the Closet. By the Rev. E. Greenwald, D.D. Philadelphia: G. W. Frederick. Price, 45 cents.

Meditation ought to be the Christian's daily exercise, but we all know that it is not. It is a habit which is gained only by long and careful study of the existence and nature of the Triune God. It is difficult to get persons to begin, and even the willing do not just know how to go about it. Who Dr. Greenwald is we do not know; not a Churchman, we think, but he has in this little book given us some excellent examples of short, devout meditations.

Devotions for Private Use. By the Rev. C. C. Edmunds, Jr. New York: James Pott & Company. Cloth.

There is certainly no lack of books of private devotions to be had from the various publishers, but still they come. What is the reason of this? They who have not considered the subject will say, "Because of men's vanity or anxiety to rush into print." But the truth, we think, is quite otherwise. It is hard to find, even in so great a number, a book that is satisfactory. The requirements for the ideal book of devotions are: Prayers from ancient and approved sources, clearness of expression, and in arrangement and adaptability to use. It is astonishing how many otherwise excellent books fail in this last requirement. Now this little manual compiled by Mr. Edmunds is strong in the above-mentioned requirements, and therefore is warmly recommended.

The French War and the Revolution. By William Milligan Sloane, Ph. D., L. H. D. With maps. New York: Charles Scribner's Sons. Price $1.25.

The above is one of the five volumes of "The American History Series," prepared (or in preparation) by four of the most prominent scholars of the country, and comprising every period from the colonial era to the end of reconstruction. Dr. Sloane is not a compiler, but an original and philosophical writer who sees more than names and events in the chronicles of an age. The period assigned to him was indeed a seed-time for the great harvest of full-grown nationality which was ripening for a century; while, on the other hand, that period was the product of influences and forces that had been working for a hundred years. "From Revolution to Revolution" might be the title of the work, considered as to its range of enquiry into the origin of the social and civil life of the shorter period, of which a detailed account is given; for this is traced from the "Glorious Revolution" of 1688. The conditions which brought about the antagonism between the colonies and the French in 1755, and in a quarter of a century later led to their alliance against England, are admirably analyzed; at the same time the author notes the ways in which that former conflict prepared and made ready the way and means for the later conflict which proved to be the birth-hour of a nation. Through the entire period the author seeks for causes, reasons, principles; for truths rather than for meaningless details of dates; and little seems to have escaped his thorough search and sagacious observation.

Books Received

Under this head will be announced all books received up to the week of publication. Further notice will be given of such books as the editor may select to review.

CHARLES E. BROWN & CO., Boston

Phillips Brooks' Addresses. With introduction by the Rev. Julius H. Ward. Etched portrait by W. H. W. Bicknell.

HARPER & BROS.

An Imperative Duty. A Novel. By W. D. Howells. Paper covers, 50 cts.
Athelwold. By Amelie Rives.
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FLEMING H. REVELL CO.

Eliza Chappell Porter. A memoir. By Mary H. Porter. $1.75.
The Future Tenses of the Blessed Life. By F. B. Meyer, B. A. 50 cts.
Scriptural Tract Repository, Boston.
The Hastings Birthday Book. Compiled by J. H. T.

MACMILLAN & CO.

The Marplot. By Sidney Royse Lysaght. $1.00.
The World of the Unseen. An Essay on the Relation of Higher Space to Things Eternal. By Arthur Willink. $1.25.
The Real Thing and Other Tales. By Henry James. $1.00.
University and Cathedral Sermons. By J. R. Illingworth, M. A. $1.50.
The Story of John Trevennick. By Walter C. Rhoades. $1.00.
A Mere Cypher. A novel. By Mary Angela Dickens. $1.00.
English Prose. Selections with Critical Introductions by Various Writers and General Introductions to Each Period. Edited by Henry Craik. Vol. I. Fourteenth to Sixteenth Century. $1.10.
Chaucer. By Alfred W. Pollard, M. A. 35 cts.

CASSELL PUBLISHING CO.

On Sledge and Horseback. To the Outcast Siberian Lepers. Illustrated from photographs and drawings. By Kate Marsden. $2.00.

LONGMANS, GREEN & CO.

The Life of Love. A Course of Lent Lectures. By the Rev. Geo. Body, D. D. $1.25.
The Creed or a Philosophy. By the Rev. T. Mozley, M. A. $2.50.
The Decalogue. By Elizabeth Wordsworth. $1.25.

RICHARD M. MITCHELL

The Safe Side. A Theistic Refutation of the Divinity of Christ. By Richard M. Mitchell.

JAMES POTT & CO.

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FUNK & WAGNALLS CO.

Seed Number One Hard. By John G. Woolley. $1.00.

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Straight Sermons. By Henry Van Dyke, D. D. $1.25.
Recollections of Middle Life. By Francisque Sarcy. $1.50.
The Peoples' Money. By W. T. Trenholm. $1.50.

HOUGHTON, MIFFLIN & CO.

Socialism and the American Spirit. By Nicholas Paine Gilman. $1.50.
Tools and the Man, Property and Industry under the Christian Law. By Washington Gladden. $1.25.
The Story of Malta. By Maturin M. Ballou. $1.50.

My boys of 8 and 9, have enjoyed this winter the luxury of suits, a satisfaction otherwise denied. The anticipated yearly box is a matter of no inconsiderable pleasure. Then when it does arrive—sometimes so big it will scarcely go through the door—the anxious gathering around it, almost into it, the expressions of delight and shouts of joy over the contents, would make glad the hearts of the givers, could they but witness it.

I might mention numerous articles, as books, papers, toys, etc., etc., that give to our homes an element of refinement and comfort, helpful in developing the minds and hearts of the children. A. S.

Broken Bow, Neb.

BISHOP WHITAKER'S LETTER

To the Editor of The Living Church

I wish to express in your esteemed paper how very much I appreciate Bishop Whitaker's Letter to his Clergy, in regard to the danger of a visitation of cholera, to entreat the Lord now in the time of safety, that we may be delivered from so great a calamity. If the Church of Christ be faithful in following this most excellent counsel, I believe that no evil shall befall us, neither in all America shall any plague come nigh our dwelling. LAURENCE SINCLAIR.

Moline, Ill.

WHAT BISHOP GRISWOLD SAID

To the Editor of The Living Church:

In an article on Nicholas Farrar, in your paper of Feb. 25th, an American bishop is reported as having said, on a certain occasion, respecting the Episcopal Church: "We have no religion to speak of." Mr. Wm. Ross Brown attempts to correct that, in issue of March 11th, and represents Bishop Griswold as using the expression, "We"—that is, the Church—"have no religion to *boast* of."

Will you allow me space to say neither statement is correct, and also to tell what that saintly man did say, and the circumstance which caused the remark?

In the earlier part of this century, as you know, there were no theological seminaries for educating candidates for Holy Orders. Bishop Griswold was wont to direct the studies of such young men, within his jurisdiction, which was then called "the Eastern diocese," embracing Rhode Island, Massachusetts, Maine, New Hampshire, and Vermont. He thus had a school of the prophets, at Newport, his residence, and in his visitations, one or more of the candidates sometimes accompanied him. The journey was frequently by water, in a ship, which conveyed travellers from point to point. And it was on one such occasion that Bishop Griswold uttered the words in question. A fierce storm suddenly arose, threatening destruction to boat and passengers. During the storm a young Baptist minister noticing the calmness of the Bishop and his students, said to the former: "Mr. Griswold, do you think you have experimental religion?" Unmoved alike by the war of elements and the impertinence of his interlocutor, the Bishop calmly replied: "None to speak of, sir." The question, as you notice, had reference to the preparation of the person addressed, for that death which seemed imminent; consequently, the answer was limited to the speaker, and had not reference to the Church which he represented. As the query may arise how we are to know such were the words uttered by Bishop Griswold, I beg to say: I received the statement from the Rev. Dr. Carlton Chase, then rector of Immanuel church, Bellows Falls, Vt.; and, subsequently, Bishop of New Hampshire. The reverend gentleman was a student under Bishop Griswold, also one of his companions on that visitation; and he communicated the conversation to me in 1843. D. GROSVENOR WRIGHT.

Highland, N. Y.

Personal Mention

The address of the Rev. W. L. Githens is Albuquerque, New Mexico.

The Rev. Robt. Harris having resigned the rectorship of St. Luke's church, South Glastonbury, Conn., will assume the duties of assistant priest at St. Augustine's chapel, Trinity parish, New York City, and not of St. James' mission as before announced.

The Rev. Mardon D. Wilson, late rector of St. Luke's church, Vancouver, Wash., has accepted a call to St. Andrew's church, Oakland, Cal., and entered upon his duties on Palm Sunday. Please address accordingly.

The Rev. Edwin B. Russell, on account of further physical trouble, has complied with the request of his physicians, and has relinquished all ministerial functions.

The Rev. Thos. Burry has changed his address from Tuscumbia, Ala., to Port Gibson, Miss.

The Rev. J. O. Adams of Pine Bluff, Ark., has accepted a call to St. James' church, Eufaula, Ala., and entered upon his duties.

The Rev. W. L. Mellichampe, late of Weldon, North Carolina, has taken charge of Talledega, Jacksonville, and Piedmont, Ala.

The Rev. John H. Forrest-Bell has resigned the charge of the Grays Harbor Missions, and accepted a call to St. Clement's parish, Seattle, Wash., (jurisdiction of Olympia). He will enter upon his rectorship April 16th. Address accordingly.

After a rectorship of seven years, the Rev. Allan C. Prescott has resigned the parish of the Atonement, Westfield, Mass., and accepted a call to St. Mark's church, Hammonton, New Jersey. Please address accordingly after May 1st.

The Rev. J. R. deWolf Cowie, general missionary of the Southern Convocation of California, has, with the Bishop's permission, resigned that work and has been appointed to the rectorship of San Mateo. Address St. Matthew's rectory, San Mateo, California.

The Rev. G. W. Dunbar, chaplain U. S. A., has had his orders to Fort Sherman, Idaho, revoked, and his address will still be Alcatraz Island, Cal.

The Rev. Robert Harris has resigned the rectorship of St. Luke's parish, South Glastonbury, Conn., to take charge of St. James' mission, New York City.

The Rev. Dr. Shackelford's address is St. Thomas' church, New York City.

The Rev. William Matthias of Mantua, N. J., has accepted a call to the rectorship of a church in Beaufort, diocese of East Carolina.

The Rev. B. R Phelps of East Orange, has accepted a call to Grace church, Crosswicks, N. J.

The Rev. Fletcher Clark is acting chaplain of the Episcopal Hospital, Philadelphia, during the absence of the Rev. Wm. M. Harrison in the Holy Land.

Ordinations

On Thursday, March 16th, Bishop Randolph ordained to the priesthood in St. Paul's church, Suffolk, South Va., the Rev. J. N. McCormick, who was recently called to the charge of this parish. Besides the Bishop there were present in the chancel, the Rev. Messrs. Beverly D. Tucker, A. S. Lloyd, C. E. Woodson, and Chaplain Morrison, U. S. N.

To Correspondents

THOMAS.—The great classic is "Liddon's Bampton Lectures," $2. Another book is "How is the Divinity of Jesus Depicted in the Gospels and Epistles" (London, 1883, $1.25), by Thomas Whitelaw

S. W. W.—Your enquiry is answered in another column, as nearly as we can answer it with the statistics at hand.

A. B. F.—A subscriber sends us the address of Miss Charlotte M. Yonge, viz., Elderfield, Otterbourne, Winchester, England.

Notices

Notices of Deaths free. Marriage Notices one dollar. Obituary Notices, Resolutions, Appeals, and similar matter, three cents a word, prepaid.

Died

EVANS.—Entered into rest at Binghamton, N. Y., on Thursday, March 23, 1893, Alfred J. Evans, in the 85th year of his age.

MANLY.—Entered into rest at Vineland, N. J., Ann Warder, wife of Henry T. Manly, and daughter of the late Israel and Elizabeth Janney, of Philadelphia.

REES.—Entered into Paradise, on the Feast of the Annunciation March 25, 1893, at the rectory in Darien, Georgia, Rev. Henry Kollock Rees, rector of St. Andrew's church, Darien, Georgia, and late Archdeacon of the diocese of Georgia, in the 71st year of his age and in the 40th year of his ministry in the Church.

Acknowledgements

Received for "G" with thanks: Anon, $1; Miss A. Cushing, $2; Mary V. Bielby, $1; Dr. James Pankhurst, $2; G. D. C., $25; Jas. O. Lincoln, $1; Rev. W. M. Steel, $5; Annie A. W. Nock, $15; Anon. $5; F., 25 cents.

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ARCHDEACON Williams of Northern Michigan, is anxious to provide a few books for three theological students. He wants particularly 3 copies of Christlieb's "Modern Doubt and Christian Belief," 3 of Liddon on "Our Lord's Divinity," Norris' "Rudiments of Theology," Sadler's Commentaries, S. P. C. K. Commentaries, Martensen's Ethics. Any other books, new or second hand, commonly referred to as standards, would be thankfully received. The missionaries in the North spend so much on fuel that books can be very infrequently purchased, and yet the great number of scientifically educated men about the mines bids the clergyman keep up in his reading. Address REV. G. MOTT WILLIAMS, Marquette, Mich.

GETTYSBURG—the "battlefield Mecca" of our common country, to which during the year just closed, over 100,000 visitors made patriotic pilgrimage—is, withal, truly missionary ground. The missionary in charge has been, for nearly five years, in a threefold effort, trying to till it and strengthen it, viz, the mission work in the town, besides two very interesting and historic country stations, 10 and 15 miles distant, long neglected and forgotten, but now sought out and added; the completion of the "National Memorial church;" and, thirdly, the establishing and conduct of a school for girls.

The latter is doing an effectual work of influence for the Church; but for four years both missionary and school have had but temporary and shifting shelter. The necessity for better things, caused the venture last April to purchase a home for both under one roof. We need the moderate sum of $300 to complete this purchase of $2,500, and to meet our obligation on the 1st of April (prox).

Surely so good a cause, in a spot where the Church was unknown until long after the "famous battle," and where the native soil is slowly being broken, and still difficult to till for the Church, may, we trust, touch some religiously patriotic hearts to send us an Easter offering to aid us in our earnest and hopeful work.

T. P. EGE, Missionary.

APPEAL FOR BOYS' CLUB

I am in need of articles for a gymnasium for boys' club, and any literature will be very acceptable and greatly appreciated by the Cadets of St. Andrew. Address

REV. WM. J. VANIX,

Huron, S. Dak.

NASHOTAH

I have been told that there are those who think that Nashotah House has become possessed recently of rather a large sum of money, and that therefore they do not see the need of further contributions to her work. The truth is that we have recently received a gift of $25,000 which can be applied only to the endowment fund and cannot be used for current expenses. We still need contributions to the daily bread fund, and we ask our friends to continue sending their offerings. We have upwards of forty persons to care for and provide food for. We also need funds for a new dormitory; we must have the dormitory if we are not to refuse admission to numbers who are applying to us.

WALTER R. GARDNER,
President.

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The town of Madera, in Fresno county, California, very much needs a church and is about beginning the erection of one to cost without inside finish, $2,000. We can raise $1,000 here, for a part of which I have made myself responsible. We plead with God-loving Church people who believe in church extension, to help with the other $1,000. Please send all subscriptions to the Board of Missions, Bible House, New York.

OCTAVIUS PARKER, missionary in charge,

Approved and commended as an opportunity to encourage self-help and missionary enterprise.

WILLIAM F. NICHOLS, Assistant Bishop of California.

Modesta, March 13, 1893.

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WANTED immediately, two men, in priest's orders, married preferred, to join the Alaska Mission. It is necessary that whoever goes shall be in robust health. It is imperative that the mission stations which the Church has established there shall be reinforced; and, since the annual vessels sail early in May, applications should be made without delay. This is a formal call from the Board for volunteers. Address THE REV. WM. S. LANGFORD, D. D., General Secretary, 22 Bible House, New York.

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In all their royal might,
Will crowd the city altars
In surplices of white,
And lilies of the valley
With Easter lilies' smile,
There greet the risen Saviour
In his own court, the while.

"But we, with patient Martha,
Abide the Master's call
And modest wait, full knowing
He careth for us all,
So ring out grateful voices
From chancel choir and trees,
In belfry and in forest,
Twinkle with every breeze.

"The icy bands of winter
Have disappeared to-day,
Like all the Lenten sorrows,
In Easter's glorious ray,
And now we rise in chorus,
And join in worshipping
With all the holy angels
Our earth's new risen King!"

Altruda

THE GIFT OF THE LITTLE MAID

BY ALICE RANLETT

She was a little scullery maid, the lowest of the servants in the kitchen of the great castle. Not one of the proud knights in their shining armor and tossing plumes, or the stately ladies in trailing silks and stiff brocades, knew that such a little maid was in all the castle. And on Ash Wednesday, when the chaplain, Father Molaise, bade all the people come to the great hall, and when he talked to them of giving up their own during the Lenten days that so they might give to God upon the Easter Festival, Altruda sat in the humblest place of all, upon a step of the grand stairway in the rear of the hall, but as Father Molaise spoke, the child's eyes shone, and in her heart was kindled the desire to give her Easter gift. She was sad, for nothing had she but the plainest clothing to cover her, and the coarsest food, which was given her day by day, as the birds are fed, and all her hours from earliest dawn till she lay down, a weary child, upon her little pallet, were filled with work.

But, does the good Father remember this lowliest of his children? Hear what he says; "And if there be one who hath no gift to bring, no room for self-denial, still may he say a prayer for God's glory and man's weal. Remember, my children, those who pray not for themselves."

Altruda heard and was glad, for this gift could she bring, and morning by morning as she went, while it was not yet light, to bring the fresh water from the fountain, she sought the dark and silent chapel and, kneeling where the one glowing light shone before the altar, she said her prayer for God's glory and for them who pray not, not knowing, indeed, what to ask, but asking God to choose.

Within the castle abode the noble knight, Gervayne, the bravest of the brave. No man might stand before him in the lists, and on the battlefield his fiery black charger and his tossing white plume were ever in the forefront of danger. Eager for all knightly glory, he remembered not God's glory; seeking every prize of chivalry, he sought no gift from heaven; ready at any moment to lay down his life for his king, for long he had not bent his knee before the King of all the earth. Gervayne was daily expecting the summons to the battle field; and, planning by what device he might best overcome the foe, he was wont to rise early, before the busy day life of the castle began, and in the quiet morning to walk pondering up and down the court. Thus, morning after morning, he had seen the little maid leaving her great water jug at the chapel door, and after a few moments coming out and going on her way to the well.

One morning, Gervayne crossed the court, and as the child stooped to lift her jug, he spoke: "How art thou called, little maid?" "Altruda, the scullery maid," answered the child. "And why goest thou thus early into the church? It is not yet time for the Mass."

"I go to say my prayers for them who pray not. Father Molaise hath taught us that such a prayer will make an Easter gift."

"'Tis well," said the knight, "pray on."

Another morn, and Gervayne rode away, and many knights in shining armor followed him, and the gallant array of stout yeomen, to fight upon a distant field for glory and for king. And, after many days, came tidings to the castle how Gervayne had stood in the front of battle and won the day by noblest deeds of valor, and even little Altruda heard of his heroism, and honored in her heart the brave warrior; nor did she know how in the battle hour, Gervayne, at the head of the king's forces, found himself surrounded by the threatening forms and the clashing spears of the foe, and thought all lost, the victory, his life, and even his honor, when suddenly, through the battle-cloud and din, he heard a voice which said: "Fear not, Gervayne, look and behold thy Guard!" And looking up, he saw a heavenly company holding each a white and shining shield of silver between him and the enemy, and every hostile lance fell shattered from this protecting wall; and as he wondered, the voice spoke again: "Behold the prayers of the little maid who prayeth for them who pray not." And in a flash, Gervayne knew that when his armor and his good cause, and even his knightly courage, failed, prayers had failed not, and in his soul he knelt him down and prayed, then took new heart and cried in clarion tones his signal call. His men heard and gathered courage and rallied to the charge; the battle-tide was turned, and Gervayne won the day for king and country.

The Easter Festival came with great rejoicing in the castle; for Gervayne had returned in triumph, laden with great honors and costly gifts from his king. Rich and rare were the Easter offerings at the altar, great heaps of silver and shining golden pieces, and costly gems from many a fair dame's white hands, and with them was a rope of pearls, forty there were, each one of wondrous size and milky whiteness, the whole a royal gift, and on a bit of parchment were the words: "The forty prayers of the little maid who prayed for them who pray not."

When you kneel to make your Easter prayer, make a promise to Him who died that you might live, that you will bury all that is wrong and then, by His help, you will see virtues spring up where sin has been, but where, please God, it will be no more.—*Ladies' Home Journal.*

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Financial News

The improved condition in money circles continues, and for the present the general alarm so prevalent for the past few months seems to have been partly allayed, but extreme cautiousness is the watch-word. Financial authorities are all agreed that the country's currency structure is out of repair and must in a comparatively short time be overhauled. How long this can be deferred depends on natural conditions. It was confidently expected not long since that an earthquake would surely topple over the whole thing, but the time for this sudden rupture has been safely passed, and we can now quietly await further developments.

Mr. J. Pierrepont Morgan, one of the most astute financiers of New York, after a consultation with Secretary Carlisle, hurriedly sailed for Europe, giving color to the rumors that our government officials at Washington are seriously considering an issue of bonds to recoup our gold supply. To do this our bonds would, of course, have to be sold in foreign markets for gold itself and it is surmised that Mr. Morgan goes to London, at the request of President Cleveland, to confer with leading bankers there and on the continent with a view of ascertaining upon what terms an issue for this purpose could be marketed. It is not probable, however, that anything definite will be done until the next Congress meets, at which time a strong effort will be made to repeal the Sherman Silver Act, requiring the Treasury Department to purchase four and one-half million ounces of silver each month. Should this be accomplished, the necessity for a bond issue will be largely eliminated, as such a course could only afford temporary relief, at best; with the present silver law constantly working against and forcing out our gold.

We dwell on this subject for the simple reason that it is the ruling evil of the country's unsettled and nervous condition. It menaces our national prosperity, and concerns the farmer, mechanic, merchant, and banker alike. We have full confidence in the ability and judgment of our law-makers, but should they prove unequal to the task, the people at large will supply the remedy.

The rates for demand loans the past week were easy at two and four per cent. Commercial paper and time loans were higher, and commanded six and seven per cent. Railway shares and bonds gained somewhat in price, but have not been active.

The State of Arkansas is preparing to readjust its debt, and to this end all holders of bonds of this State are required to forward their holdings to the State Treasurer within the year for the purpose of examination, and to determine whether they come under the provisions of the new funding scheme. Failure to present bonds within a year will debar them from all privileges. After approval or rejection by the treasurer, securities will be returned to owners.

Reading Matter Notices

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Borax in the Home

From Good Housekeeping

Only within recent years has the low price of borax brought it within the means of every one as a household assistant. Until within the last quarter century it was principally the product of eastern countries and Italy, and was imported to this country and sold at a high price.

The article known as borax, which, chemically speaking, is the bi-borate of soda, was found in the development of California and Nevada to exist in such quantities that it now sells at less than a quarter of the price prevalent thirty years ago, and is therefore available for every use to which it is adapted.

And it can be used a great deal more generally and helpfully than is appreciated. It may not be amiss to state some of the methods of use, as given by those who have made the matter a subject for thought and careful experiment, with a view to lighten labor and brighten the home of the laborer.

For all washing purposes, borax softens the water, loosens dirt, saves soap and labor, reduces the wear on clothes, and is soothing to the skin, making the hands soft and white, and will not injure the finest fabrics.

FOR USE IN WASHING.—First, have plenty of boiling water. To every boilerful, add from two to three tablespoonfuls of powdered borax; use some of the borax water from the boiler for every tubful of clothes, adding only enough cold water to make it comfortable for the hands; use soap on the most soiled, and rub on a board or through a washing machine; do not boil the clothes. Have a tub partly full of boiling hot borax water in which to put the clothes that have been rubbed; let them remain in the borax water until ready to rinse, from a quarter to a half-hour will do; rinse in one clear water without borax.

TO CLEAN WHITE LACE.—To a pailful of hot water, add one tablespoonful of powdered borax; place the lace in and let it remain for a few moments, then wash in the same water gently with the hands, using very little soap. When quite dry, rinse in one clear, hot water, squeeze or press the water out, do not wring it. Place the lace, if a small piece, inside of a clean, folded towel; if a large piece, use a sheet, and with the cloth well wrapped around the lace, gently wring as much of the moisture out as possible. Place a clean towel or sheet on a table, and with very clean hands straighten, or stretch the lace to its original shape. Pick out all the edges, points, etc.; it will become perfectly dry while doing so. If the lace is very large, or hard to dry, pin it down on a clean board, sticking the pins into every point or loop; use no starch; do not iron it or hang it up to dry.

TO REMOVE GREASE SPOTS FROM SILK.—Place some coarse, brown paper (the soft kind) on both sides of the spots, then press carefully with a hot iron. Change the paper often, as it absorbs the grease. If the goods are so rich or delicate, that the iron is likely to injure them, try friction by using raw cotton; rub the spots off, changing the cotton often. If the material is soiled or stained in many places, rip the article and wash it in tepid water, softened with pulverized borax. It can be made to look as good as new.

TO CLEAN A BRUSSELS CARPET.—First, have the carpet well shaken, then tack it down in a room where it is to remain, and sweep it as thoroughly as possible. Take a pail of hot water, put in two tablespoonfuls of powdered borax; wash the carpet all over the surface, using a flannel cloth. For grease spots or very dirty places, use a scrubbing brush freely, and a very little soap, taking care to rinse the soap off well after scrubbing. Change the water quite often. Rub the carpet well after washing with a dry cloth, and open the doors and windows so as to dry it as quickly as possible.

TO BLEACH A STRAW OR PANAMA HAT.—First, scrub it well in warm water, softened with a tablespoonful of borax to a pailful of water. Use a clean brush and if the hat is very much soiled, use a little soap. Then sponge the hat all over with a weak solution of borax, using a teaspoonful to a basinful of water. Bleach in the sun for two or three days, sponging the hat frequently with the borax water. If the hat is very yellow, a little lemon juice or diluted oxalic acid, is good to sponge with while bleaching.

TO CLEAN PAINT.—The best soap for cleaning paint is made by taking one ounce of powdered borax, one pound of the best brown soap (cut in small pieces), and three quarts of water. Put all in a kettle; set all on the back of stove or range until the soap is all dissolved, stirring frequently. It must not come to a boil. Use with a piece of old, soft, white flannel; it cleans paint without injuring it; it is also beneficial for the hands, and much better for washing clothes than any other soap.

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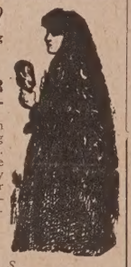

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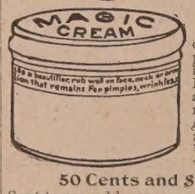

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